NATIONAL VANGUARD

Toward a New Consciousness; a New Order; a New People.

Number 121
November-December 2003
$4.00

Eugenics: Toward the Stars

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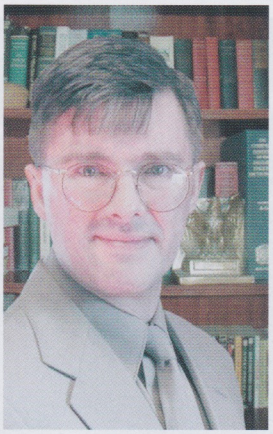
Editorial by Kevin Alfred Strom

A New Step Forward



THE LAST FEW MONTHS have been a time of great progress and great challenges for us at NATIONAL VANGUARD and the National Alliance. On the one hand, we've seen a series of COINTELPRO-style attacks launched against us, primarily from Internet sites which claim an allegiance to White racial idealism, but whose antecedents are anything but clear; and on the other hand we have been busy creating an online daily news adjunct to our print magazine.

We officially launched NationalVanguard.org on the 13th of September, 2003 with an announcement on my weekly *American Dissident Voices* radio program. Though at this writing our new site has only been in existence less than three weeks, it has already surpassed many local and regional newspaper and television news sites in popularity. In that short time, we have published well over 500 articles ranging from short news briefs to longer investigative and opinion pieces, including news, activism reports, speeches given at Alliance meetings, humorous flash cartoons, historical articles, debunking of hostile media coverage, and humor.

NationalVanguard.org will be concentrating mainly – though not exclusively – on fast-breaking national and international news of interest to White men and women, and on news about the struggle to regain our freedom and independence, especially news about the National Alliance. In the past, we depended exclusively on our members' *Bulletin* for news of the Alliance, but in an age in which White people, particularly the young and intelligent Whites we need to reach, expect instant communication, it is up to us to keep our members and supporters and the White public informed about what we are doing in the real world *in real time*. The best and fastest way to do that now is on the 'Net. NationalVanguard.org is also an *interactive* news site, offering the opportunity for you to become

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Editor: Kevin Alfred Strom; **Contributing Editors:** Justin Cowgill, Ben Parker, S. M. Casper; **Publisher:** Erich Gliebe

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Subscription prices: $18 for six issues whenever published via surface mail in the United States; $26 via surface mail in Canada; $36 for foreign air mail. Send subscriptions to National Vanguard Books, Post Office Box 330, Hillsboro, WV 24946, USA; subscribe online at natvan.com or nationalvanguard.org. Please write for prices on bulk quantities for resale or distribution.

Submissions of articles or letters for publication cannot be returned and may be sent to the address above. Electronic submissions, which are preferred, may be sent to kevin.strom@revilo-oliver.com.

The symbol which appears in the **NATIONAL VANGUARD** logotype is the Life Rune. It comes from an ancient alphabet, or *futhark*, used in northern Europe for many centuries before the general adoption of the Roman alphabet there. The Life Rune signifies life, creation, birth, rebirth, and renewal. It expresses in a single symbol the *raison d'etre* of **NATIONAL VANGUARD** and of the movement of Aryan renewal.

David Starr Jordan

Racial Exemplar

by Robert S. Griffin

DAVID STARR JORDAN (1851-1931) was a distinguished naturalist and social philosopher, a published poet, and the first president of Stanford University. He was described by his biographer as "one of the most versatile men America has produced, winning distinction not only as an educator, philosopher, and scientist but also as an explorer, a crusader for peace, and an advisor to presidents and foreign statesmen. . . . It would seem no exaggeration to say that he belonged to the great tradition of the eighteenth century personified by such giants as Franklin and Jefferson, who took the whole world as their province." A biological law and a mountain peak were named in Jordan's honor.

DAVID STARR JORDAN

One of the most versatile men America has produced. In the tradition of Franklin and Jefferson. A biological law and a mountain peak. Quite the man. And yet, in all likelihood, you have never heard of David Starr Jordan. As far as you are concerned, he never existed. (And, truth be told, until about two months ago I had never heard of him either. I was reading a book about Henry Ford — see references — and Jordan was mentioned and I became intrigued.) Those who tell the story of America to you and your children, and to me — the scholars and publishing houses and teachers and journalists and politicians and movie makers — have concluded, so it appears, that we ("we" and "us" in this writing refer to White people) don't need to know about Jordan, or, perhaps, that it would be better for *them* that we do not know about him. The question for us, of course, is whether we ought to know about him. Answering that question is no trivial undertaking; whom we know about from the past, and what we know about the past in general, matters greatly, because how we think about the world and ourselves and our kind and how we conduct our lives are shaped by our knowledge of those who preceded us on this earth and our awareness of past events. My investigations into Jordan's life have led me to conclude that, indeed, he is someone we ought to know about. I'll outline what I see as the most important things for us to take into account about Jordan and then discuss their implications for our lives.

Proud Racialist

To begin, Jordan was openly and proudly a racialist. Race was his primary lens for making sense of the world and living his life. He used the term "Aryan" and asserted that the "whole body of the 'blond race'" constituted a brotherhood. He talked and wrote about race without reservation or equivocation. He advocated social policies grounded in a racial frame of reference and racial goals. He believed the races were different and that the "blood of a nation" was the primary determinant in its history. "The blood which is 'thicker than water' is a symbol of race unity," Jordan wrote. "The blood of the people is at once the cause and the result of deeds recorded in their history. For example, wherever an Englishman goes, he carries with him the elements of English history. It is a British deed that he does, British history that he makes. Thus, too, a Jew is a Jew in all ages and climes, and his deeds everywhere bear the stamp of Jewish individuality." Elsewhere, Jordan wrote that the Negro would inevitably "do deeds after his kind." It is of particular note that Jordan referred to Jews directly and that he considered Jews a distinct race of people. And it should be also be noted that he didn't run from criticizing Jews: in 1912, for example, he prophesied that unless Jewish power in the world was held

The Research Vessel *David Starr Jordan* has been in service for the National Oceanic and Atmospheric Administration since 1965.

in check the result would be nothing less than Armageddon.

Jordan was far from a racial egalitarian. To Jordan's mind, the races are not equal to one another; some races have a higher potential for self-elevation than others. He certainly didn't think of himself as breaking new ground with this conclusion. He believed that racial superiority was the observation of every intelligent person. He dismissed the argument that observed differences among the races are due to discrepancies in opportunity. "Opportunity," he argued, "has come to no race as a gift. By effort it has created its own environment." He acknowledged that poverty and crime-infested neighborhoods are "bad assets in one's early environment," but asserted that for the most part these circumstances are the products of people who aren't good racial material to begin with. He agreed that bad surroundings can ruin superior individuals, but at the same time he cautioned that even the most favorable surroundings "can never change a bad breed into a good one."

Jordan used education to illustrate his claims. Education follows nature, he insisted; if a people are "well born," their children will be well taught. Regardless of their circumstance, superior people will ensure that their children have the chance to be well educated, and more, their children will take good advantage of that chance. Simply, superior people don't stay ignorant. "Low ideals in education are developed by inferior men," he pointed out. Indeed, education can contribute to the development of civilization as it "gives access to the accumulated stores of wisdom built up from the experience of ages." However, the essence of progress is a matter of blood, and thus, said Jordan, it "finds its cause in selection only."

Jordan believed that some races are more temperamental than others and lack the intelligence, stability, resolution, self-restraint, abstinence, efficiency, and frugality necessary for effective nation building. "A good stock is the only material out of which history can make a great nation," he argued. Jordan was a Nordicist[1] in that he believed that northern European peoples have the highest level of the qualities needed to produce a superior society and culture, and that includes moral qualities, which he considered to be biologically transmitted. Just as important to Jordan, Nordics *didn't* have what was most detrimental to civilization building — a high percentage of people who are dissolute and disorganized. Jordan saw America as a Nordic nation. "Its freedom was won and its integrity maintained by Nordic methods," he wrote. "Who gave them this chance?" he asked. "Did they not take it for themselves? They have had liberty, education, and self-government because they wanted these things and wanted them badly enough to put forth the effort to get them."

Jordan believed that maintaining racial superiority was a requisite of progress. He noted that Rome was weakened by the dilution of its blood. "It is the first mission of statecraft," he asserted, "to preserve the integrity of the national stock and protect the right of future generations to be well born." He believed that the fate of the American republic rests on the blood of its founders remaining dominant in the blood of its people. He despaired the introduction of the African into the colonies and the prospect of racial intermixing. He decried the immigration of "weaker groups" being fostered during his time by industrialists in search of cheap labor. He strongly condemned social policies impelled by paternalism and charity that result in racial deterioration by encouraging "weakness to mate with weakness."

War and the Breed

Of particular concern to Jordan were the dysgenic consequences of war[2]. He saw war as sending the finest specimens of young manhood to

1. Jordan's focus on one subgroup of Whites, the Nordics, is believed by some to be divisive when seen from a modern White American or pan-European point of view. — Ed.

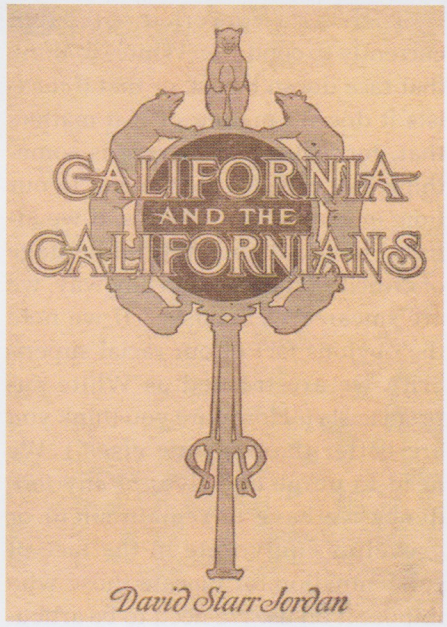
2. Jordan wrote three notable books on the subject: *Blood of a Nation: A Study of the Decay of Races Through the Survival of the Unfit* (San Francisco, Carlisle & Co., 1912), now quite rare; *War's Aftermath* (Boston, Houghton, 1914), a study of the genetic consequences of the Civil War; and *War and the Breed: The Relation of War to the Downfall of Nations* (Boston, Unitarian Association, 1915; Washington, D.C., Cliveden Press, 1988), available as item 539 from National Vanguard Books, $20.95 postpaid.

be maimed and killed; these young men will not breed future generations. "There is more than one in a man's life," he wrote. "The bullet that pierces his heart goes the heart of at least one other. For each soldier there is a sweetheart." Jordan said that "the man who is left" — the man who does not die before having offspring — determines the march of history. He pointed out that in the American Civil War half of the best young men in the South were killed or died of disease, and that forty percent of them did not leave descendants. He wrote of the deaths from the wars of Europe:

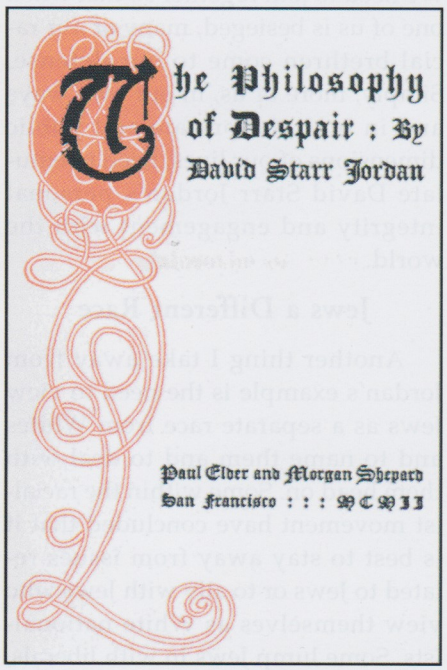
> You know the color that we call Magenta, the hue of the blood that flowed out under the olive trees. Go over Italy as you will, there is scarcely a railway station without its pile of French skulls.... You can find them in Germany, in Jena and Leipzig, at Lutzen and Bautzen and Austerlitz. You will find them in Russia, at Moscow; in Belgium, at Waterloo.

Jordan said that wars are fertile in one sense: they breed hatred, resentment, grievance, and the desire for revenge, which lead to future wars and even more slaughter and devastation. He repudiated the contention you must fight fire with fire. "Fire will not put out fire," he warned.

Jordan cautioned against the idea of the "good war." "Every war, holy or unholy, wanton or inevitable, brings dissolution in its aftermath," he wrote. He pointed out that war is expensive, encourages paternalism and corruption, and makes the masses more docile and malleable. He was distressed by the willingness of the masses to engage in whatever war their government tells them to wage: "The great body of men follow like sheep; start them and they drive on." Jordan believed that citizens of every country have been educated to regard responding to any call to war by the politicians as one's "patriotic duty to the state." He advocated an "intelligent patriotism" to replace the blind feeling of "my country right or wrong."



A prolific author, Jordan wrote on subjects as varied as ichthyology, history (above), and a philosophical antidote to despair (below).



Jordan wasn't a pacifist; he conceded that there were instances that call for war. He simply underscored the idea that war needs to be viewed as but one means of resolving international conflict. He was involved with a number of organizations that attempted to awaken the American public to the dangers of war and that explored alternatives to it. One of them was the Emergency Peace Federation, which was made up of distinguished citizens and chaired by Jordan. The Federation engaged in speechmaking and pamphleteering to educate the public on the horrors of war and inform them about the possibilities of negotiation, mediation, and conciliation for resolving disputes. Jordan emphasized the establishment of friendly relations, commerce, and the removal of grievances. "The real interests of populations everywhere," he offered, "call for closer friendship, political understanding, free business intercourse, and the removal of the causes of international friction." In particular, Jordan argued, America has no place for a "vigorous foreign policy leading to military adventures in foreign lands." He warned that this country was faced with a choice — to remain loyal to her best traditions of friendship with other nations and concentrate on domestic problems, or to choose the path of empire with the resultant costs of militarism. In 1924, Jordan won a $25,000 prize for authoring the best plan for maintaining world peace.

Eugenics: The Upward Path

As were many prominent people of his time — among them, John Harvey Kellogg of breakfast cereal fame, naturalist Luther Burbank, and Harvard president, Charles Eliot — Jordan was a eugenicist. "A race of men or a herd of cattle are governed by the same laws of selection," he wrote. "In selective breeding with any domesticated animal or plant, it is possible, with a little attention, to produce wonderful changes for the better. Almost anything may be accomplished with time and patience." He said that a race of intellectual giants could be produced in a few generations if the best men and women would "submit themselves to the methods of selection." However, Jordan doubted that such race improvement was a practical possibility, as

scientists were not likely to cooperate with such a program and people would insist on choosing mates for themselves.

Lessons of His Life

So that's David Starr Jordan, the one you — and until very recently, I — have never heard of. The question becomes: What does Jordan's life example mean to you, to me, to us? I'll relay some meanings that come to my mind.

The first thing that Jordan's life brings up for me is that I can't think of any mainstream contemporary counterparts to him. I am trying to come up with the name of a college president or congressman or senator or public intellectual or talking head on the McNeil News Hour or one of the cable shows who identifies with the White race and affirms it and acts accordingly as Jordan did. These years, anyone who gives the least hint of tilting in that direction is scolded, demonized, pathologized, marginalized, threatened, and, in some cases, punished. The challenge to us, it seems to me, is to acknowledge that state of affairs and to fight against it with all we have. We shouldn't concede the center ground to our adversaries; we need to figure out how to get involved at the core of American life and stay there.

A beginning step for each of us — if we haven't already done so — is to make our race our primary identity. We need to see ourselves first of all, most fundamentally, as White men and women.

As for labels, I think we need to think of ourselves as White racialists or White nationalists. We can be other things too — conservatives and patriots and Americans and Christians and whatever else — but I think people who are really serious about dealing with the racial crisis facing White people need to make race the first category they use when defining themselves and going forward in their lives.

There is a concerted campaign currently to condition Whites to think that race doesn't exist; or that if it exists it doesn't matter; or if it matters that, for Whites, their race is something that calls for atonement. In our time in contrast to Jordan's, if we affirm our racial and cultural heritage or criticize other races in any way, we are smeared as "racists." If we note the obvious fact of our racial superiority we are trashed as White supremacists ("How dare you think you are better than anyone else!"). We need to purge ourselves of any tendency we have to remain silent or grovel or equivocate in the face of condemnation, or placate those who impose it on us. We need to be articulate enough and tough enough in mind and body so that we can effectively counterattack when attacked. We need to join together so that when one of us is besieged, many of our racial brethren come to our defense. Simply, more of us, in our own ways and in both the private and public dimensions of our lives, need to emulate David Starr Jordan's personal integrity and engagement with the world.

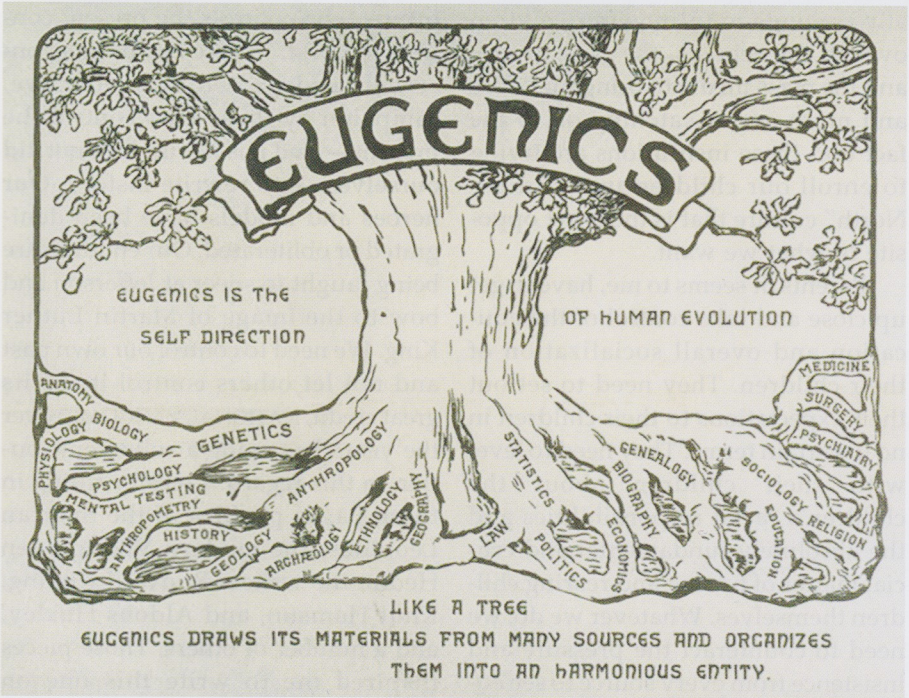
Jews a Different Race

Another thing I take away from Jordan's example is the need to view Jews as a separate race from Whites and to name them and to deal with them head on. Some within the racialist movement have concluded that it is best to stay away from issues related to Jews or to ally with Jews who view themselves as White nationalists. Some lump Jews in with liberals, or refer to them obliquely by referring to "neo-cons." This past week, I viewed a video tape produced by an organization that has a pro-White orientation (as will become obvious, it is not the National Alliance) about the Frankfurt School of intellectuals prominent in the 1930s, '40s, and '50s. The tape did not mention that every one of them, at least as far as I know, was Jewish, and that their prime inspirations — Marx and Freud — were also Jewish. To critique the Frankfurt school and not to discuss its Jewish underpinnings is disingenuous and misleading, and kind of pathetic. Prudence is a virtue, and certainly there are times when it is politic to be less than candid, but this Frankfurt School tape didn't call for ducking reality. The challenge to racially conscious Whites, it seems to me, individually and collectively, is to be as forthright as possible about the Jewish influence on the status and future of the White race and not to flinch or cave in every time someone calls us an anti-Semite.

Wars Against White Interests

And then there is the matter of war. At this writing, America is embroiled in what the administration in Washington is calling a "war on terrorism." This is a war Congress hasn't declared, and neither they nor anyone else has debated its merits. We don't know how much this war is going to cost in dollars and lives and destruction, and there are no commissions of distinguished citizens, as there were in Jordan's day, exploring peaceful alternatives to it. All we know is that we are to get behind it and to be ready for a nuclear device to detonate in one of our cities or a bomb to go off in one of our shopping malls.

Jordan's example prompts us to look hard as White people at what is going on in situations like this. We need to assess calls for our support for military actions in terms of their impact on our people, White people. For example, there has been a big media campaign recently glorifying World War II. There was the "Saving Private Ryan" film, and it seems that every second book on the *New York Times* bestseller list for the past several years has trumpeted that conflict. Certainly, the many brave men and women on all sides of the Second World War deserve recognition and respect. But what is getting lost in all



This image from a eugenics pamphlet of the time illustrates the popularization of racially healthy ideas that was taking place in a still-White America under leaders like Jordan and many others in the scientific, academic, and political fields.

this elegiac reminiscing is the horrific loss of life in that war. Of course, we all know about the six million Jews who are alleged to have been killed; that fact is so paramount that the war itself has become but a backdrop to the 'Holocaust.' But what isn't acknowledged is the twenty-nine million Gentiles who died in Europe alone. (I've seen estimates of up to forty million, but I chose to cite the most conservative figure I found.) To echo Jordan's concern: how many White children and grandchildren, and now great-grandchildren, were not sired by the men buried before their time as a result of that conflagration?

As White people we are going to have to start looking harder at whether a particular war is serving our interests and refusing to cooperate when it doesn't. In recent years, the government has called upon us to put down attempts by our own people to maintain their ethnic integrity (the Serbs), and to fight the enemies of Israel (the Gulf War and the current war against terrorism). We are good Americans and dutiful people, but we can't assume that the powers in control of this country represent either America or our interests, and we are going to have to stop beating the drum and start thinking for ourselves. We are a brave people, but there are times when brave people put their energies into the removal of grievances and conciliation. Certainly American Jews would not view it as a simple matter of "backing our president" if he called upon them to bomb Israel. If we had a stronger and more primary racial consciousness we might have had similar reservations about bombing Belgrade.

Eugenic Values

And then there is Jordan's interest in eugenics. The issue for us here is with the number and quality of White children. A recent bestseller by Pat Buchanan, *The Death of the West*, tells the frightening tale of a declining White birthrate that will eventually lead to the effective disappearance of the White race. A number of factors have contributed to this decline, including economic realities (with the current tax burden imposed by today's social-welfare state, it usually takes two incomes for a White family to maintain itself at its former one-earner quality of life — and children 'get in the way' of that), advertising-prompted consumerism, and feminist-inspired careerism among women. As for the quality of children, there is the well-documented effect of government welfare programs on encouraging the least of us to replicate their kind; and there is the push toward an integrated and multiracial society, and the mass media's propensity to present writhing Black males and stylish images of the pairings of White women and Black men to impressionable White girls, resulting in increased rates of miscegenation.

Some have pointed to the biosciences as a way to maintain and enhance the quality of White children. Genetic engineering may one day serve to improve the race by, say, eradicating inherited illnesses. To be sure, there are some positive possibilities in this area, but as was true in Jordan's day, people are not always receptive to solutions implemented from the top down. And it must be kept in mind that genetic manipulations carry with them significant risks to the White gene pool. Whatever happens through science, it appears advisable for White people to look at time-honored ways of enhancing the quality of the race. In the past, the best of us engaged in an informal form of positive eugenics. We lived in real communities, and we knew a potential marriage partner's parents and grandparents and uncles and aunts. When we engaged in the courtship dance, we weren't just dancing with our partner. We were dancing with his or her whole extended family. We could take into account the character and ambition of our partner's father and mother. We could note the temperament of our potential mate's sister, and the intelligence of his or her grandparents, and the way an uncle

raised his children. But now we are living cut off from one another in multicultural America. We meet someone at work or at a bar, and the parents are back in Iowa or Detroit, and we really don't know who that man or woman is except perhaps good looking and 'interesting.' We both like action movies and we seem to love each other — and love is what it is all about, right? — so we get married and have children.

White Parents, White Children

What to do? A couple of things I can think of: First, it seems to me that any movement in the direction of White separatism would be helpful. To the extent White people think and act as separate beings and consciously form networks and communities with other White people it would help establish the identities and connections requisite to the informal eugenic practices I have been describing. And second, it seems advisable that White parents take on a more directive role with their children. For decades the word has come down to us from the "experts" — all too often themselves not from among our people — that we should back off as our children get older and by and large limit ourselves to being supportive of whatever they want to do, lest we be an interfering and domineering parent. What many parents are realizing, however, is that approach really amounts to turning our children over to the schools, the peer group, and the mass media to bring up. More and more, we're catching on to the fact that these institutions are trying to enroll our children in a "Brazil-North" culture that is the exact opposite of what we want.

Parents, it seems to me, have to get up close and take control of the education and overall socialization of their children. They need to set out their expectations to their children in no uncertain terms. They need to level with their children about the children's racial responsibilities and the absolutely fundamental and crucial matter of having and rearing children themselves. Whatever we do, we need to counteract the pressure and insistence from every source to see eugenic concerns as somehow evil and unacceptable. With regard to any social and cultural phenomenon — whether it is an ideology or a proposed law or a popular music trend, whatever it is — White people need to ask the question: *What will its effect be on the number and quality of our kind on this planet?*

Retaking Control

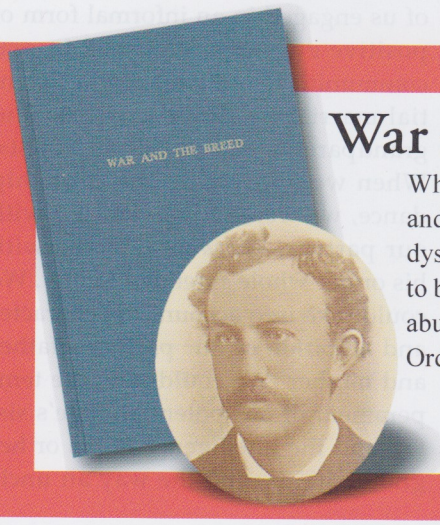
And last, there is the fact that Jordan has been discarded into the darkness of the memory hole of history. The often-quoted party slogan from George Orwell's *1984* bears repeating: "Who controls the past controls the future; who controls the present controls the past." There has been a concerted, and exceedingly effective, campaign by those who control the present — and it is not us, let's not kid ourselves — to rewrite history. Our heroes and models have been denigrated or obliterated. Our children are being taught to sneer at Jefferson and bow to the image of Martin Luther King. We need to control our own past and not let others control it. To its great credit, NATIONAL VANGUARD over the years has made a solid contribution in this regard. I recall reading in these pages profiles of the Spartan Leonidas, the modern Viking Sven Hedin, the writers Rudyard Kipling, Knut Hamsun, and Aldous Huxley, and a number of others. Those pieces inspired me to write this one on David Starr Jordan. I hope what I have written here will inspire someone else to do the same.

References

Neil Baldwin, *Henry Ford and the Jews: The Mass Production of Hate* (New York: Public Affairs, 2001) see pp. 49-52.

Edward McNall Burns, *David Starr Jordan: Prophet of Freedom* (Stanford, CA: Stanford University Press) see pp. 59–77.

David Starr Jordan, *The Blood of a Nation: A Study of the Decay of Races Through the Survival of the Unfit* (American Unitarian Association, 1902).



War and the Breed *by* David Starr Jordan

When human conflict was eugenic the strong and clever prevailed, and the weak and stupid were killed. During recent millennia, however, war has been horribly dysgenic: the best and bravest sacrificed themselves, while the dregs stayed home to breed the next generation. Jordan brilliantly explores this problem and provides abundant evidence of its dreadful consequences. Illustrated, 127 pages, hardcover. Order item number 539 for $20.95 postpaid in the U.S., $22.95 worldwide.

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Educational Sabotage

How the Lives of White Children Are Being Destroyed by a "Close the Achievement Gap" Education Policy

by Anne Lawford

ONE OF THE MOST vicious attacks on White[1] people in the United States today is the "close the achievement gap" education policy actively promoted by the Federal government. It is particularly cowardly in that it is directed against White children of all ages, even the little ones in grade school. Congress made this discriminatory policy part of the Elementary and Secondary Education Act (ESEA) in 1994. That same policy has been continued in the deliberately misnamed "No Child Left Behind" Act that President George W. Bush signed into law in January 2002. In fact, Bush campaigned in favor of this policy.[2]

Ultimately, this policy is about jobs. "Achievement" in the slogan "close the achievement gap" is not used in the sense we have always used it; that is, an accomplishment brought about by one's own efforts. The social engineers who coined this phrase mean "jobs with high salaries" when they talk about achievement. The hidden agenda behind this policy is to position minorities, no matter how incompetent, so they can step into colleges and universities, and from there into well paying jobs; and to position Whites, especially White males, so they can only get jobs that pay poorly.

St. George and the Dragon, a sculpture at Princeton University, symbolizes the struggle White students face against their hidden and open enemies in the educational establishment.

The Cheat White Children Act

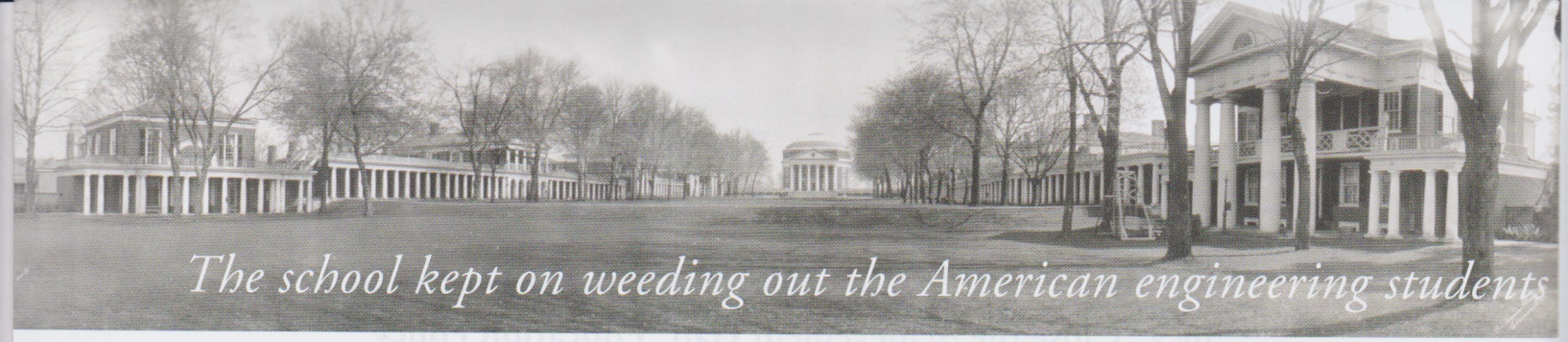
The statement of purpose at the beginning of the No Child Left Behind Act says that the "purpose [of the Act] can be accomplished by ...closing the achievement gap between high- and low-performing children, especially the achievement gaps between minority and non-minority students...." Today the only non-minority student is the White student. State testing, which measures whether the achievement gap between White students and minority students is closing, has made this policy the tail that wags the public education dog, in Kindergarten through high school. The Act requires states and school districts to submit annual "report cards" showing student achievement on a group by group basis for all the groups it defines as "disadvantaged" due to their race, ethnicity, and inability to speak and read English, among other factors. And, of course, scores for the White group, the advantaged group, must be included to show whether the achievement gap between them and other students is closing. Comparative rates of graduation from high school for each group must be reported so the government can monitor whether the gap in graduation rates has been narrowed.

But, for example, in states like Texas, California and Arizona, where thousands of non-English speaking Mexicans stream across the border each year, this policy asks the impossible; *unless there is a dramatic shift of resources to the Mexicans and their grades are massively inflated at the same time those of White students are deflated.*[3] Truly, this law would more aptly have

1. By "White" in this paper I mean Caucasian, since that is how the term is usually defined in statistical studies and also how it is used by the journalists who are, in many cases, my sources.

2. See, for example, in *The Washington Times* for March 25, 2000, an article entitled, "Minority Support Sought by Bush."

3. In 1982 the Supreme Court ruled that children who are in the United States illegally must be permitted to attend public elementary and secondary schools.



The school kept on weeding out the American engineering students

been called the "Cheat White Children Out of Resources and the Grades They Earn" Act.

Many people are well aware of the fact that "affirmative action" has resulted in White men being discriminated against in the workplace in order to permit less well qualified minority candidates to come out ahead of them in hiring and promotions. For example, employees at the General Accounting Office were told last October that, before being finalized, the performance ratings prepared by their supervisors were reviewed by the Managing Director of the agency's Office of Opportunity and Inclusiveness to "look for patterns that need to be addressed... particularly regarding protected groups such as... minorities." And last April five "non-minority" males at Robins Air Force Base filed a reverse discrimination suit after they obtained evidence that the ratings of two minority males were raised while their own ratings (and that of one non-minority female) were downgraded.

So it is widely recognized that, in practice, the so-called "affirmative" action policy depends on unprincipled negative tactics to accomplish its ends. It depends on an employer's willingness to inflate the job ratings of minority employees and deflate the ratings of Whites.

Falsifying Test Results

But not enough people realize that in school districts around the country teachers are being coerced into robbing White children of their rightful grades, using this "close the achievement gap" policy as the justification. For example, the Heritage Foundation reported in a paper dated April 13, 1999, when George W. Bush was Governor of Texas, that sanctions in Texas for schools that failed to close the achievement gap had resulted in "wholesale layoffs of staff." Teachers and administrators in other states where the "Close the Achievement Gap" policy is enforced are fearful of losing their jobs, too.

In one Texas school where the achievement gap on the Texas Assessment of Academic Skills (TAAS) had narrowed over a 5 year period, White students had made little improvement compared to Blacks and Hispanics, according to the school's "report card." In fact, the performance of the White students in writing actually *declined* compared to Texas Hispanics! The *New York Times*, on April 7, 1999, reported that officials in a Texas school district had been indicted for manipulating test results data. And there have been reports of fraud in other states as well.

This policy is not only about closing the gap in standardized tests, as bad as that alone would be. It's also about grades given by teachers on their own classroom tests as well. Writing assignments are particularly vulnerable to manipulation, and, as you can see from the school "report card" discussed above, they are being manipulated to the detriment of Whites.

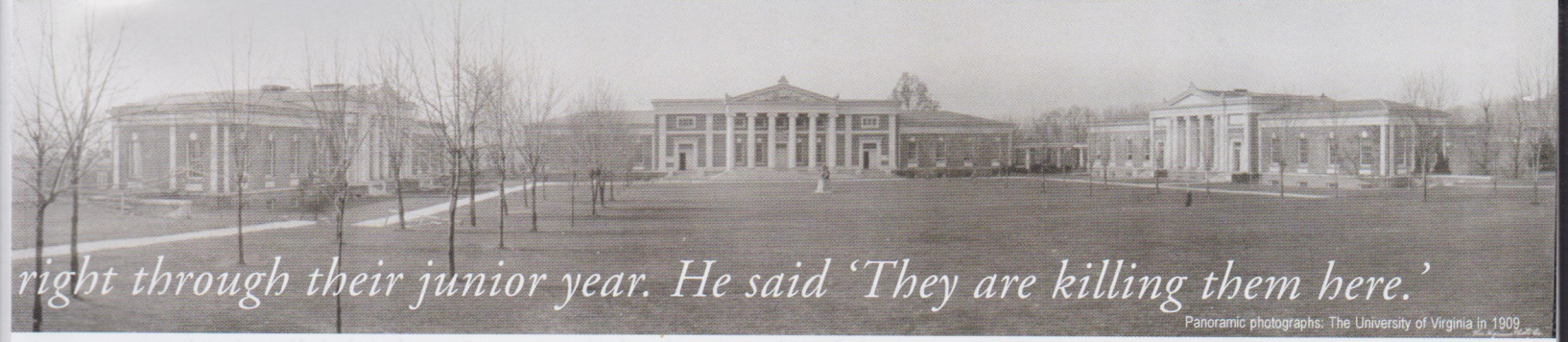
You can find "report cards" on school district Web sites around the country, especially in states like Texas where the "close the achievement gap" policy has been enforced by firing teachers and closing schools. One can only imagine how academically gifted White children are faring at the hands of teachers under so much pressure to "close the achievement gap." This anti-White system of grade manipulation masquerades under the high sounding rubric "accountability," but it is about *rigging outcomes*. It is not about holding teachers and administrators accountable for providing all children with appropriate opportunities to learn.

In his foreword endorsing a book titled *Outcome Equity In Education* in 1994, New York's Education Commissioner let the cat out of the bag by calling for "broadening the definition of equity beyond the traditional concerns with inputs... to move towards outcome equity."

A Decades-Long Policy

This close the achievement gap education "policy" has been implemented for many years in colleges and universities, where arrogant department chairmen have long been free to treat students arbitrarily. This is the reason why so many high-performing high school students have dropped out of college, and why high SAT scores are no longer a good predictor of graduation from college.

But those at colleges and universities who do this dirty work have been told they need not worry about getting caught. In a 1995 article, the Bulletin of The American Association of Higher Education declared: *"If...a student doesn't do well in college, [people] blame the student."* When I read that statement, I was reminded of the scandal involving the Shell Oil Company's polybutylene pipes that would burst after being in use only a short time. When company technicians called attention to the product's poor quality, a company executive responded with a memo saying noth-



right through their junior year. He said 'They are killing them here.'

Panoramic photographs: The University of Virginia in 1909

ing ought to be done to improve the product because "...people will blame the plumbers."

Arbitrary and Abusive

In an article entitled "Harvard Faces the Aftermath of a Graduate Student's Suicide," the *Chronicle of Higher Education*, October 23, 1998, reported that a graduate student at Harvard had committed suicide, and in his suicide notes blamed his advisor for his death. The article described the student, Jason Altom, as "by everyone's estimation one of the best graduate students in Harvard University's chemistry department." The article said the student's death raised questions about student advising, and, according to the author, the suicide is symptomatic of the "skewed power relationship" problem that exists at most universities.

The article said there had been eight graduate student suicides at Harvard since 1980. (Note the year, 1980. The 1980s was the decade when "outcomes assessment" in higher education grew dramatically. See more on this below.) Four of the students were in the chemistry department, and three of the four, including Mr. Altom, worked for the same research advisor: Elias J. Corey. Although Mr. Altom was considered the finest student in the Corey group and helped teach Mr. Corey's advanced chemistry course, observers at Harvard said Mr. Altom had good reason to fear that "his advisor might turn on him." They said it had happened to others before, and several students were "kicked out" in their fifth or sixth year by Mr. Corey.

Advising, in a "close the achievement gap" environment, means blocking promising White students from graduating with degrees in math or science, and discouraging their progress in other fields as well.

"They are killing them here"

One day when I was at the University of Maryland posting flyers to announce a meeting of concerned college students and their parents, a graduate of the engineering school there read one and came up to talk to me. He told me that when he was an undergraduate in engineering at the school, he had had to take a job because, as a foreign undergraduate (Iranian), he was not eligible for the American aid that foreign graduate students get. He said that because he was working he did not have all the time he needed for studying. Consequently, he didn't have a good grasp of the subjects he took and had to rely on help from his American classmates. He told me that again and again, *after they had explained the homework to him and prepared him for exams*, he would do well on the exams and they would not. He said it upset and embarrassed him. He said the school kept on "weeding out" the American engineering students right through their junior year. He said he couldn't find any explanation for it. He said, "They are killing them here."

The *Chronicle of Higher Education* reported a few years ago that Arkansas State Senator Nick Wilson led a rebellion in Arkansas against so-called "accountability" in higher education because it involved tying institutions' funding to how well they met goals promoting preferences. They were called "performance" goals. Nevertheless, many colleges and universities, at least as far back as the 1980s, have adopted the "accountability" scheme spelled out in the No Child Left Behind Act. After learning how the No Child Left Behind Act has been designed to "close the achievement gap," the similarity between the practices this law mandates and what the colleges and universities are doing becomes apparent. For example, academic deans at the University of Pittsburgh were told three years ago that their budgets would be cut if they failed to bring the grades and graduation rates of minority students in line with those of non-minority students.

But how does a college implement a policy of making sure that ethnic and other minorities get grades and have graduation rates that match those of White students? Does it achieve this goal by inflating the grades of minority students, by deflating the grades of White students, or both? Does it increase the graduation rates of minority students compared to White students by decreasing the graduation rate of White students?

How does this policy affect the chances that White students can graduate on time, or even graduate at all? How fair are the grades they get?

At American University, White students who have completed all the courses for a PhD have been stonewalled in attempts to go forward with writing a thesis. No thesis, no PhD — another step towards "Closing the Achievement Gap."

At the University of Virginia (UVA) White undergraduates taking a graduate level chemistry course were denied keys to the Chemistry Building, locked evenings and weekends, where required reading for the course was kept on reserve. Graduate

students in the course automatically received the keys. Undergraduates were told it was Chemistry Department policy to provide the keys only to graduate students.

Also at UVA, a White student who had gotten straight A's in an Economics course received an F as his final grade. When the student questioned him about it the professor said, "Life isn't fair," and refused to provide further explanation. The student filed a grievance, but nothing was ever done about it.

So it should come as no surprise that a study of students at the Massachusetts Institute of Technology (MIT) showed the dropout rate among those who tested high in problem solving ability was 3 times the dropout rate of those who did not.

Public Kept in the Dark

Ward Connerly, the Black regent of the University of California who has spoken out against preferences in admissions, has written a book in which he recalls that "[T]he same university administrators who would later defend preference policies [in admissions] as vitally necessary to build a just society were not even willing to acknowledge the existence of such practices."

The same thing can be said about "outcomes assessment" at colleges and universities. According to "Tracking a Subtle Storm, Assessment Policies in Higher Education" which appeared in the March/April 1998 issue of *Change*, outcomes assessment in higher education has already been around for at least 25 years.

How many parents know about it? The article says, "Welcomed, resisted or debated, 'outcomes assessment' has become a staple of K-12 reform over the last two decades. The eagerness of state legislators to use outcome measures... has brought with it... political controversy. What has passed *with much less public fanfare* [Italics mine], but no less fervor, is the implementation of similar assessment initiatives for higher education... The movement is now two decades old."

A 1995 article, "Measuring Up: The Promises and Pitfalls of Performance Indicators in Higher Education," says "The 1980s was also distinguished by the *growth* of the movement toward assessment and accountability. While higher education in the United States was affected by several phenomena during this decade, surely none created more fundamental change than the movement toward assessment." [Emphasis mine.]

One of those fundamental changes that coincides with the movement toward "performance indicators" in higher education is the phenomenon of large numbers of high-achieving high school students failing to graduate from college in four, five, six, or even seven years. According to a study by the Educational Testing Service, of the top performing students on the National Assessment of Educational Progress (NAEP) exam who went on to college in 1980, *only half had graduated within seven years*. The Department of Education did a study of "persistence" in college attendance, and concluded that if a student has not graduated in seven years, he probably never will.

With this policy of "closing the achievement gap" between Whites and other groups, the federal government went beyond "affirmative action" into the realm of "reverse discrimination." Not surprisingly, the escalation of this destructive policy in the early 1980s happened at about the same time as the creation of the Citizens' Commission On Civil Rights. The Commission was established in 1982 with a mission "to seek ways to accelerate progress" in civil rights.

It is a policy that breeds hostility toward high-achieving students. How many parents know that this policy is driving federal involvement in elementary and secondary education? Parents are even less likely to know the role this policy plays in education at the college and university level, where the federal government exercises enormous influence over accreditation.

If there is one thing high achievers have in common it is hard work, no matter what their line of endeavor. Gene Kelly, the well-known star of 1950s Hollywood musicals, said of his better known colleague, Fred Astaire, "Audiences never knew the incredible effort that Fred put into every number. He made it all look so easy." The same can be said of those who excel in math, chemistry, and dozens of other challenging subjects. Robbing them of the fruits of their labor is stealing; whether it is done at gunpoint, or by a federal department, or by an Act of Congress or a state legislature, or by the actions of a university cabal. It is stealing whether it is done by dishonestly grading writing assignments to lower the grades of White students, or by lying about White students' standing in classes where grading is done on a curve.

'Informal' Assessments

The U.S. Department of Education is funding a massive "research" effort by the National Center for Postsecondary Improvement (NCPI) at Stanford to try to discover how to accelerate the adoption of outcomes assessment in higher education. One of the so-called "studies" by the NCPI group is on how to restructure higher education to make it more amenable to the assessment agenda. The overall head of several of the projects is Michael T. Nettles, the first Executive Director of the Frederick D. Patterson Research Institute at the United Negro College Fund.

Among the NCPI's findings is the fact that research universities are more likely than other institutional types to have an "informal" undergraduate student assessment policy in place, *and to provide reports on specific student subgroups*. An "informal" assessment policy means faculty

members and administrators decide among themselves in secret which White students to sabotage, without bothering to justify their tactics by invoking a trumped up "policy." Approximately half the schools in the study disaggregate assessment data by subgroups of students; that is, they provide scores for Blacks as a group, Whites as a group, and so on, just like the No Child Left Behind Act requires states and school districts to do.

The NCPI group also learned that compared to other types of institutions, research universities make the highest use of rewards or incentives for administrators as a means of promoting student assessment. Research universities are also most likely to decentralize decisions concerning student assessment to academic units or programs. In other words, these decisions are left to department chairmen, many of whom are Jews.

Jews and Asians the Chief Beneficiaries

The chief beneficiaries of this "close the achievement gap" policy in post-secondary education are Jews and Asians, who have come to constitute a disproportionately high percentage of the student body at most of our more prestigious colleges and universities. At Harvard, for example, they constitute approximately 50 percent of the students, as Ron Unz, Pat Buchanan and others have pointed out; although the percentage of Jews in the entire U.S. population is generally estimated at less than 4 percent.

Yet, according to an article by Stuart Silverstein that appeared in the *Los Angeles Times* on December 20, 2002, American students identifying themselves as Jewish averaged only 1161 on their SATs in 2001. That is barely above the national average of 1020, which includes the scores of Blacks and Hispanics. A perfect score is 1600, and every year there are students who get a perfect score in one or both of the SAT exams. So Jews as a group are not extraordinarily high achievers on the SATs.

Just before World War II, Jews were brought to the United States from Germany, Austria, Sweden, and other countries that did not want them, and were handed professorships at some of our top universities. These positions were sinecures, since pressure to "publish or perish" came years later, after the Jews felt confident they were in control of academic journals. They gradually brought other Jews into the universities as faculty members and administrators until, for example, again according to Stuart Silverstein, currently one third of the deans at the University of Southern California are Jews. Deans are among those who advise and counsel students at colleges and universities. And academic deans are often the officials responsible for graduation rates.

The Jews also brought in lots of Jewish students. A political science professor at Cornell, Andrew Hacker, quipped while handing back exams with unusually poor scores, "Cornell has become so liberal it's now letting in dumb Jews." That was in 1961. Many "dumb Jews" have since become professors at our universities, where bright students are constantly at risk of embarrassing them with questions they can't answer.

Foreign Students: Their Labor is Very, Very Cheap

During the past couple of decades, while "performance funding" and "accountability" in higher education were gaining momentum and providing a rationale for forcing White Americans out of our colleges and universities, the number of foreign students in our science and engineering programs has skyrocketed. In many departments *most* of the graduate students are foreigners, and in some departments *all* the graduate students are foreigners. The English of many of them is very poor, but they are provided with instruction in remedial English – and with inflated grades. Along with low-achieving minority undergraduates, they are being "mentored" through to graduation by virtue of participation in various taxpayer funded programs established for that purpose.[4]

American undergraduate science students carry a workload that is often double that of non-science students, while foreign students are admitted to our graduate science programs on the basis of a multiple choice test. Foreigners got 28 percent of U.S. doctorates in 1999, according to a report issued in 2001 from the University of Chicago. Why? In part, because their labor is very, very cheap. In testimony presented in support of a bill introduced back in 1992 that would have encouraged American universities to use federal research funds for the support of more American students, a witness said, "alien students" were working 90 or more hours per week to get a PhD. This system was described as one of "indentured servitude under the disguise of education." The claim that these students were brought into our country for their brains is ludicrous.

The National Science Foundation (NSF) opposed the bill to encourage American universities to use federal research funds for the support of more American students. The NSF did not dispute the fact that foreign students far outnumber Americans in many of our graduate science departments. The federal government is the primary source of financial assistance for graduate science departments.

As people come to know more about what has been happening to many White youths who were admit-

4. Two programs established to help minority students enter "and complete" college are the TRIO and GEAR UP programs. Taken together, they represent more than $1 billion each year in annual funding, according to the U.S. Department of Education.

ted to our colleges and universities, they will realize that the current debate over getting rid of affirmative action in admissions is a side issue. All the hype about court decisions ending admissions policies that include racial quotas is a red herring. Those affected by race-based admissions quotas are marginal students. And most of those whom Curt Levy's Center for Individual Rights has represented seem to be Jews. The Jews are chameleons who pose as Whites when it suits them, but emerge as an ethnic minority whenever they can benefit from preferences. The really ugly situation is the abuse genuinely White students are subjected to *inside* the universities, including arbitrary grading.

How well do you suppose universities treat those they have tried so hard, by means of admissions quotas, to keep out? Victims of discrimination in admissions had only to endure the letter of rejection. Those who are admitted under a Close the Achievement Gap policy endure years of torment from administrators and faculty members who do not want them to take their rightful place in the professions.

This policy has given rise to "informal" assessment, which is often no different than malicious hazing. On some campuses, minorities even have preferences in getting into classes. And access to classes is fundamental to graduating on time. Preferences in class enrollment is especially discouraging for White students when required courses are not made available as needed. For example, a few years ago, the chairman of the chemistry department at the University of Hawaii admitted that classes there for chemistry majors are not offered regularly.

Bonds and Ditching Whites

International credit rating firms contribute to this situation in colleges and universities that issue their own bonds, like Harvard and UVA. High bond ratings mean schools pay lower interest to bond holders. Colleges and universities are judged more selective and, therefore, more deserving of higher credit ratings, the higher the average SAT scores of entering freshmen. But the credit rating firms do not consider whether any of those students with high SAT scores ever graduate.

For example, the credit rating firm Standard & Poors (S&P) rates colleges on "student quality," among other criteria. It considers the average SAT scores of incoming freshmen to be a prime indicator of student quality. But it does not downgrade a school's bond rating if none of the high scoring freshmen graduate. In fact, S&P looks favorably on what it calls the practice of "weeding out" students. And, according to a firm representative, some schools that have adopted the practice of weeding out students have presented this fact "very effectively" as a basis for being viewed as selective. Specialized programs, especially science and engineering, like to use the weeding out practice, she said. Consequently, marginal minority students are transferred into prestigious colleges and universities from colleges without stringent entrance requirements to take the places of more capable White students who were deliberately forced out.

S&P's penchant for dabbling in social engineering became apparent when, in March 1995, S&P went so far as to threaten Howard University, an historically Black school, with a downgrade for, among other things, "sharp declines in the number of transfer and international students enrolling."

Every White Child an Advocate

I came across an account of a seven-year-old boy who used a toy tape recorder to record his teacher's remarks in class because he wanted to let his mother hear how mean she was. It occurred to me that, in those states where it is permitted by law, it would be a wise precaution to send all college students off to school with tape recorders, and instruct them to tape each and every conversation with academic deans, department chairmen and other advisors. A specialist in audio electronic security applications showed me a variety of affordable recorders and microphones, some as small as a fountain pen. In fact, the listening device in one instrument he showed me is concealed in a fountain pen.

Opportunities abound at our colleges and universities for lawsuits, including class action suits, in defense of White students who have been the victims of the "close the achievement gap" policy. We need more White lawyers to step forward and aggressively defend the many White students whose careers have been undermined by the discrimination inherent in these grading and graduation policies. The past and future lost earnings of White students, especially those who entered a college or university in the 1970s or 1980s that had this policy, amounts to billions of dollars. The pain and suffering they have endured is immense; especially if they dropped out without a degree but with a heavy burden of student loan debt. It is time that every White student who goes to college goes with a view to compiling evidence for his or her own lawsuit.

And we need White lawyers to provide support to White students while they are in college. White administrators and faculty members with a conscience can help, too. They are in a good position to make copies of incriminating memoranda. The lawsuit by the White employees at Robbins was made possible by the interception of an internal memorandum, as was the successful suit against the Shell Oil Company for damage caused by polybutylene pipes.

We have been harmed, grievously. They are the guilty. Let's make them pay.

Anne Lawford is a freelance writer in Virginia who specializes in education issues.

Editorial continued from page 2

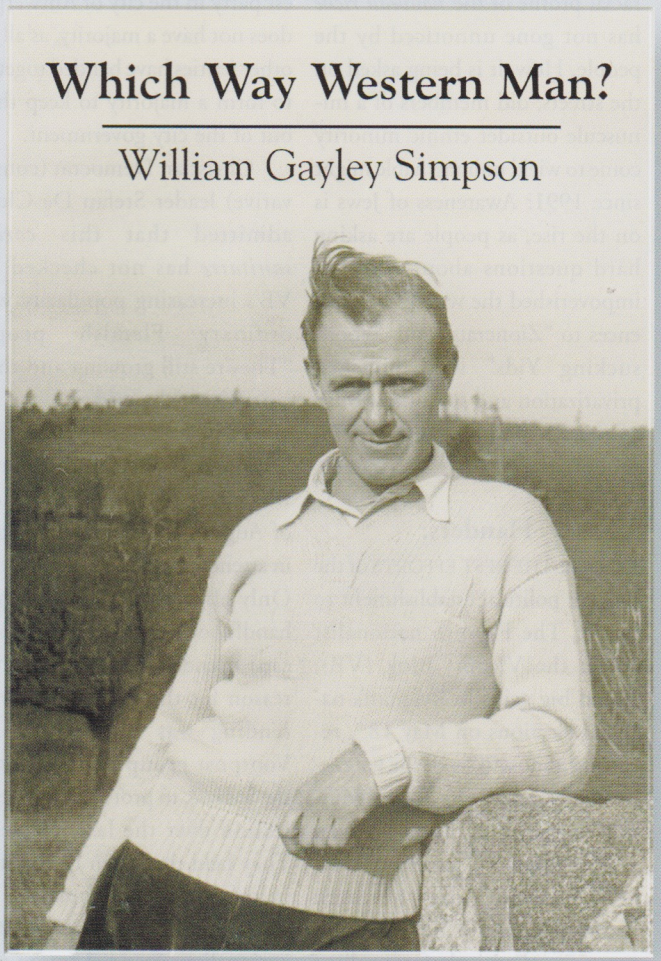
a writer or reporter for us with a simple click of a button. About 200 of those 500 articles were submitted by our readers. By telling us about what *you* are doing for a White future in your community—or by sharing your ideas—your words and your activism can inspire others.

NationalVanguard.org fills a need, and remedies the lack of instant communication which had limited us in the past. But it does not supplant this magazine. There is a greater need than ever before for a print journal like NATIONAL VANGUARD: intellectually sound, professional, and utterly uncompromising on the essential issues of White self-determination — and the necessity of removing the Jews from power over our people to achieve that self-determination.

Due to the length of some of the features which we've offered in this issue, our interview with Don Black, Bob Whitaker's column, and our Forum section are being held back until issue number 122, on which we're beginning work as I type.

Today I also want to offer a personal welcome to Justin Cowgill, who joins us as a contributing editor, both for the online and print versions of NATIONAL VANGUARD, after serving as Editor of the English-language department at Pravda.ru.

SURVIVAL MANUAL FOR THE WHITE RACE



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News from the Homelands

by Mark Cotterill

Germany:

THE NATIONAL DEMOCRATIC PARTY (NDP) attracted over 3,800 members and supporters to its annual Pressefest (Press Festival) over the weekend of August 9/10, which was held in the small town of Meerane, in southeast Germany (part of the former East Germany). The National Alliance was represented by Shaun Walker from the Alliance's National Office, and former BNP leader John Tyndall was the guest speaker from Britain. Music was provided by North Front and Saga (from Sweden).

Despite attempts by German authorities to obstruct a commemoration for murdered prisoner of conscience Rudolf Hess, thousands from all over Europe gathered on August 17th, the anniversary of his death, to pay homage to him. Approximately 5,500 persons — predominantly young people — from all over Europe came to call attention to the criminal injustice of Hess' murder and its subsequent cover-up. Hess is widely believed to have been strangled to death in 1987 by members of the British secret services in collusion with the Americans. Delegations from Sweden, Denmark, Russia, Bulgaria, Italy, Spain, France, Belgium, the Netherlands, England, Scotland, Slovakia, the Czech Republic and other European countries marched in quiet, disciplined dignity through the small Franconian town. At a rally preceding the march, attorney Jürgen Rieger and the representatives of the foreign delegations called attention to the fate of Hess. In their presentations they exposed the lies, historical falsification and illogic of the claims that the man who had flown to Britain in a heroic attempt to stop the madness of World War II was somehow a "war criminal" who had committed "crimes against humanity." Except for a few frustrated 'anti-racists' shouting the usual obscenities, a poignant silence fell over the town. Many local residents, especially those of an older generation, stood along the pavement with tears in their eyes as the huge procession slowly passed by.

Norway:

THE OSLO Anti-Racist Center, the Center Against Ethnic Discrimination, and Norway's Jewish community have filed a joint petition to the UN Committee on the Elimination of Racial Discrimination over Norway's alleged violations of international Conventions on the Elimination of all forms of Racial Discrimination (CERD). The background to the petition is the Supreme Court's acquittal of Terje Sjolie — a leading Norwegian nationalist — after he made what the Jews called "an anti-Semitic speech" at a Rudolf Hess commemoration march in August 2000. After the UN Committee receives the petition, the Norwegian state has three months to reply. The entire process will take about a year and, according to lawyers representing the three petitioners, if the Committee finds that Norway has indeed violated the CERD, it will probably mean that the country's laws will have to be brought into line with the "international convention." Which means, in plain English, no more free speech in Norway.

Russia:

IN POST-COMMUNIST RUSSIA, six out of the seven wealthiest and most powerful oligarchs, wielding mind-boggling political and economic leverage, are Jewish. This racial profile of the *nouveau riche* has not gone unnoticed by the people. How, it is being asked on the streets, did members of a minuscule outsider ethnic minority come to wield unimaginable might since 1991? Awareness of Jews is on the rise, as people are asking hard questions about who has impoverished the workers. References to "Zioncrats" and "blood-sucking Yids" who hijacked privatization and stole the wealth of the Russian people are commonplace.

Flanders:

DESPITE THE BEST EFFORTS of the Belgian political establishment to ban it, The Flemish nationalist party, the Vlaams Blok (VB), scored big gains in Belgium's national elections on May 18th, receiving almost 20% of the vote — its highest total ever — a significant increase over the 15% it won in 1999. The VB supports independence for the northern Flanders region of Belgium, and campaigned on a platform calling for closing the border to further non-White immigrants and deporting non-White criminals and illegal aliens. Its motto is "Our People First."

Vlaams Blok balloon

Although the VB is the largest party in the city of Antwerp, it does not have a majority, as all the other parties have banded together to form a majority to keep them out of the city government.

Christian Democrat (conservative) leader Stefan De Clerck admitted that this *cordon sanitaire* has not checked the VB's increasing popularity with ordinary Flemish people. "They're still growing and that's a problem," he said.

This year's annual Flemish Nationalist festival in Diksmuide, which was held over the weekend of August 30/31, was well down in attendance from previous years. Only about 2,000 (including a handful of Britons and an American) attended this year. The main reason for the small number attending was that the radical Voorpost group had boycotted the festival, in protest at its liberalization over the last few years. They held their own rival festival in the town of Steenstrate the weekend before and over 5,000 nationalists attended (more than double the number at Diksmuide). This goes to show that radical nationalism is more popular than lib-

eral nationalism, in Flanders anyway.

Denmark:

EUROPEAN 'anti-racist' groups are claiming that for the past few years, Mr. Mogens Camre, Member of the European Parliament (MEP) from the Danish People's Party, has made many derogatory and 'racist' remarks about Islam, Muslims and ethnic minorities in Denmark and in Europe. There have been many complaints about his public statements from so-called human rights organizations, as well as failed attempts to have him prosecuted through a court case in the Danish judicial system — the public prosecutor has up until recently refused to take a case. The pressure groups have finally succeeded in prodding the authorities into action. In 2001, in the Danish newspaper *Politiken*, Mr. Camre was quoted as saying: "All Western countries are infiltrated by Muslims. Some of them talk to us in a polite manner while waiting to be sufficient in numbers to kill us all." This statement is a part of Mr. Camre's long speech which he sent to all the media in advance before he delivered it to the Danish People's Party Congress meeting in September of that year. In order to prosecute Mr. Camre, the Danish public prosecutor Mr. Mogens Fodes needed to lift Camre's parliamentary immunity. Fortunately, on 17th June 2003, only 17 of the 34 members of the Judicial Committee of the European Parliament recommended lifting his immunity. The European Parliament also refused to accept the pleas from the Danish authorities, thus making it impossible for the Danish authorities to make a legal case against Mr. Camre. Claud Moraes, a left-wing MEP from the UK, said "I am deeply concerned about the remarks of the Danish People's Party. In the European Parliament, MEPs from black and ethnic minority background will continue to challenge racism and islamophobia. I support action against extreme and continuous intolerance in the Parliament."

Italy:

THE ITALIAN NAVY and coast guard are now to be ordered to open fire with live rounds on boats carrying illegal immigrants. The radical approach to Italy's asylum problem was outlined by a senior minister in Prime Minister Silvio Berlusconi's coalition government. Reforms Minister Umberto Bossi said he was sick of illegal immigrants and wanted to hear "the blast of cannons." "After the second or third warning, bang... we fire the cannon," Mr. Bossi told the *Corriere della Sera* newspaper. "Without too much talking. A cannon to knock out whoever may be there. Otherwise, we're never going to put an end to this problem." Asked whether it would be right to fire on immigrants who are, sometimes, unarmed women and children, Mr. Bossi was firm. "Whether they're good or bad, one way or the other illegal immigrants have got to be chased away," he said. Until now, the Italian navy has only been permitted to board boats at sea and escort them back to port, in line with international practice. Mr. Bossi's comments come in the wake of a recent surge in illegal immigration from north and central Africa. More than 1,000 people landed in southern Italy in a three-day period and about 3,000 landed in June alone. Mr. Bossi, who heads the nationalist Northern League party, threatened that if the government didn't start taking a harder line, he would pull his support for the coalition. "Whether the government's allies agree or not, I want to hear the sound of the cannons by the end of the week or I'm off," he said. Only 30,000 Jews live in Italy, out of a total population of 57 million.

Umberto Bossi

Great Britain:

THE BRITISH NATIONAL PARTY has added two more council seats to the 17 it already has, with by-election victories in Kirklees (Yorkshire) and Thurrock (Essex). They might have over 20 seats by the time you're reading this, as there are by-elections in winnable areas popping up almost every other week now. The BNP held their annual Red, White and Blue festival in Lancashire over the weekend of 16/17 August. There was a record 1,500 attendance, including a number of National Alliance members and guests from America. Founding member and former chairman of the BNP, John Tyndall, was expelled from the party at the end of July. He is, however, urging his supporters to stay inside the BNP as the matter is resolved in court.

Spain:

FOR OVER 800 years, Muslims from North Africa ruled southern Spain and made Granada their Moorish capital. King Ferdinand and Queen Isabella finally expelled them in 1492. Now, for the first time in 511 years, Spain has a new mosque, which was opened to worship in Granada in July. Dignitaries from Arab and Muslim countries gathered for the occasion as Sheik Sultan bin Mohammed al-Qassimi of the United Arab Emirates – which paid for half of the construction cost – inaugurated the building, and a muezzin climbed the minaret of the Great Mosque of Granada to call the faithful to prayer.

SOS Racism, a left-wing Spanish 'human rights' group, is complaining that many doormen who man the bars and nightclubs in big cities like Madrid are under orders to keep Blacks, North Africans, Gypsies, and Mestizo Latin Americans out of the trendy night spots. The National Association of Nightclubs and Concert Halls is now offering the doormen voluntary 'sensitivity' classes, which will purportedly teach doormen they cannot keep people out of clubs for ethnic reasons. How this will change the orders of the clubs' owners or the wishes of their patrons is not clear.

Spanish publisher Juan Antonio Llopart and bookseller Oscar Panadero were arrested in August by Spain's authorities on the dubious charge of "promoting genocide." Their crime? Publishing and selling Politically Incorrect books. Llopart is the editor of Ediciones Nueva Republica, one of the foremost publishers of nationalist and revisionist books in the Spanish-speaking world. The impressive quality of its catalogue is further testimony to how the repressive speech laws that have overtaken Europe in recent years can censor valuable intellectual works, all for the sake of pleasing the influential Jewish lobby.

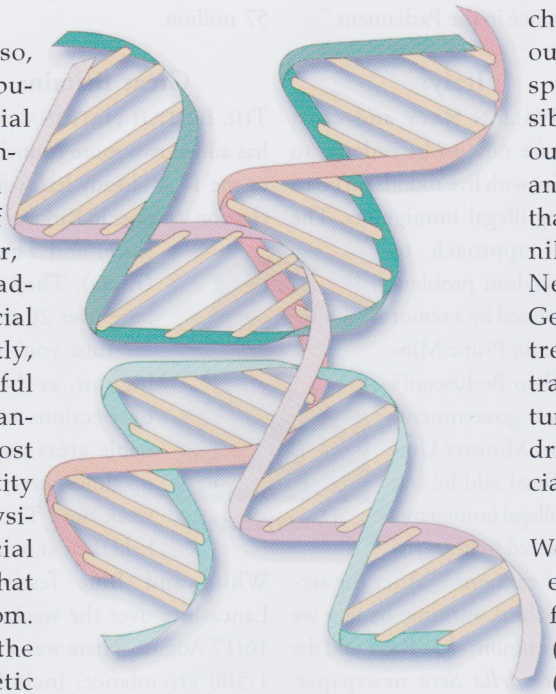
News from the Homelands is edited by long-time activist, writer and publisher of Britain's *Heritage and Destiny* magazine — heritageanddestiny.com — Mark Cotterill. We will cover news from Europe of interest to race realists and free thinkers, which many American readers may have missed. We welcome your participation: if you have news from Europe that you think would be suitable for this column, please send it to: *Heritage and Destiny*, P.O. Box 812, Ashburn, VA 20146, USA.

Race and the 'Genetic Woodpile'

The Perils and Promises of Racially-Oriented Genetic Testing

by Mike Rienzi

OVER THE LAST 15 years or so, genetic studies of human populations have provided honest racial researchers with much data demonstrating the reality of biological race, the relative relationships of different populations to each other, and, more recently, the extent of admixture in various ethnic and racial groups. However, until very recently, it was not possible to obtain useful genetic information about racial ancestry at the individual level. Most analyses of individual racial identity revolved around "phenotype" (physical appearance) and/or the racial histories of the ethny or ethnies that the individual derived ancestry from. However, we have now entered the era of the "consumer DNA/genetic genealogy" market, and it is possible for individuals to ascertain useful information about their "precise ancestral proportions[1]." How is this done, and what are the implications for racial activism?



The first individual genetic testing services available were those that revolved around gender-specific gene markers; i.e., unchanging gene markers specific for either patrilineages (through the father) or matrilineages (through the mother). An example of the former are Y-chromosome gene markers; the Y chromosome, and the genes contained therein, are passed down from father to son. Matrilineal information is represented by the extranuclear DNA of the mitochondria (a cellular organelle responsible for energy production); a person's mitochondria, and the genes contained therein, are inherited from the mother.

While such gender-specific markers have some utility when used to examine the ancestries of large numbers of people (population groups, ethnies, races), they cannot yield any useful information about racial ancestry at the individual level. There is a simple mathematical explanation for this. A man inherits both his Y chromosome and 50% of his overall genetic structure from his father. However, the father received the Y chromosome from his own father, who is the paternal grandfather of the person in question. At this point, the overall genetic contribution (grandfather to grandson) is at the level of 25%. As you go back each generation, the overall genetic contribution to any individual man from his Y chromosome progenitor is halved. If you go back 5 generations it is 1/32, 10 generations (only about 250 years) it is 1/1024. And, as you go back even farther, it only gets worse. The same holds for mitochondrial DNA; 10 generations ago your mitochondrial progenitor was only one out of 1024 ancestors. Thus, a gender-specific marker can tell you the possible ethnoracial identity of only one out of hundreds or thousands of your ancestors, and the racial input from that one progenitor alone is basically nil. One can find a virtually pure-Negro "African-American" with a Germanic Y chromosome, or an extremely Nordic Briton — who can trace back unmixed ancestry for centuries — with a non-White mitochondrial marker. From an individual racial standpoint, this is meaningless.

How to get around this problem? Well, instead of gender-specific markers, one can look at gene markers from an individual's autosomal (non-sex chromosome), nuclear (from the cell nucleus) DNA - these are genes which represent the totality of one's genetic input from all one's ancestors. A company, DNA Print Genomics, Inc., has been developing technology that can allow individuals to ascertain their BioGeographical (what we would call racial[2]) Ancestry, based on "Ancestry Informative Markers" (AIMs), which are Single Nucleotide Polymorphisms (SNPs), changes in the genetic code that can differ not only between individuals, but differ in frequency between different ethnic and racial groups as well. By analyzing these AIMs, a very accurate estimate — a "Maximum Likelihood Estimate" (MLE) — of a person's racial make-up can be determined.

The current version of the test — and the one that is now commercially

1. Term used by the company DNA Print Genomics, Inc. See: www.ancestrybydna.com for more information.

2. The people behind this test seem to be, from what they write in their manual, racial "liberals," so they tend to use various euphemisms for the word "race."

available – is called Ancestry by DNA 2.0 (ABD 2.0). This test can determine a person's ancestry from the following four basic racial groups: 1) Indo-European (IE) (Caucasian; what they sometimes call "European," but which may include non-European Caucasians as well), 2) sub-Saharan African (SSA) (i.e., Negro), 3) East Asian (i.e., Mongolid)-Pacific Islander (EAPI), and 4) "Native American" (NA) (i.e., Amerindian). They use roughly 75 AIMs, most of which can distinguish between multiple ancestries. An associate of mine who contacted the company was told that they use 54 of their AIMs to distinguish the IE/SSA divide, 50 for SSA/EAPI, 50 for SSA/NA, 45 for IE/EAPI, 41 for IE/NA, and 24 for EAPI/NA. That is a *very* large number of informative markers indeed, and the data are then analyzed via a special computer program that can tease out all the information of ancestry and admixture. The MLE for all these ancestries is determined, and graphed along with the "confidence intervals," statistical estimates of accuracy. Thus, for example, the outer ring confidence interval is the 10x likelihood estimate; thus, it is 10x more likely that ancestry falls within that region than without, etc. The MLE is the single most likely estimate; the outer rings represent the slight chance of very small errors. In summary, the ABD 2.0 manual says:

"Thus, in conclusion, the result of our test is your MLE. Though the MLE is a statistical estimate, and there is a small chance your true proportions are slightly different from that of the MLE, the MLE is the best estimate. If we measured 1,000 or 10,000 genetic sites in your DNA as opposed to the 75 or so we measure today, your confidence intervals would be smaller but the MLE would probably be the same...."

In other words, the most highly likely possibility is having the same MLE, but with smaller confidence intervals. In conclusion, the MLE is the most likely determination, and the error rates tend to be very small – according to the company, error rates tend to be in the range of two to three percent (keeping in mind once again that the likelihood is that the MLE, rather the two to three percent small error, is correct).

The power of this test is demonstrated by a "pedigree" analysis done on the family of the CEO of the company that offers this test, Dr. Frudakis (see case study 1 at ancestrybydna.com). Dr. Frudakis is mostly of European descent, but he is 1/8 Amerindian – one (great-)grandparent on his father's side was an "almost pure Cherokee." Frudakis' MLE indeed demonstrates a minority of Amerindian ancestry consistent with this heritage. Frudakis' Mexican wife is ~ 3/4 Amerindian and ~ 1/4 Indo-European, an unsurprising mix for a Mestiza. Their three children, as expected, genetically fall approximately in between the values of the parents. "Pedigree" analyses such as this one demonstrate the power of the test to detect and quantitate racial admixture. That the test was also used to help catch an alleged serial killer, a Negro, by identifying the potential suspect as 85% African, is also indicative of the test's power and usefulness.

Sometimes the results can be surprising. Case study 2 on the Ancestry by DNA site is that of Dr. Mark Shriver, who helped develop the ABD technology. Dr. Shriver had always been considered a typical White American, but when tested it turned out he was only 68% IE, and indeed was both 16% African and 16% Amerindian. The implications of such surprises in the "genetic woodpile" will be discussed.

What about more detailed ancestral determinations? What about percent ancestry comparing European vs. non-European Caucasians, or intra-European comparisons, or East Asian vs. Pacific Islander, or intra-East Asian, or different types of Negroes and Amerindians? DNA Print Genomics, Inc. has stated that they are attempting to produce an ABD 3.0 version that would be able to provide this more specific information. Thus, a person who knows what their BioGeographical Ancestry is via ABD 2.0 may eventually have the option to know where exactly in a particular continent their ancestry has been derived. However, the details of this newer test have not yet been revealed, and it is uncertain whether the groupings for this test will be as logically distinguished as was the case with ABD 2.0. Thus, judgment must be reserved until the specifics are known and a determination can be made if this more advanced test is a step forward or not. Regardless of what happens with 3.0, ABD 2.0 is available, is proven to be accurate and robust, and gives the essential fundamental racial information that any future tests can only add details to. In addition, since many non-European Caucasians derive from ethnies known to have had significant AfroAsiatic admixture, the ABD 2.0 test can yield indirect information on the intra-IE question. Certainly, places like North Africa, India, Central Asia, and the Near East have had significant admixture of "Caucasian" populations with other groups, and the gene markers demonstrating this are there to be examined via ABD 2.0. Thus, in one sense, ABD 2.0 results can shed some light on the intra-IE situation, to the extent that non-European Caucasian ancestry is more likely to result in some degree of African and/or East Asian admixture – although of course this would eventually need to be ascertained more directly. *In conclusion, ABD 2.0 is a proven tool that should be used, and its implications explored.*

Short-term Implications

Much of what passes for "movement" discussion of race is nothing more than subjective speculative rhetoric with no objective underpinning. In other words, activists accept as reality certain conclusions about

the racial make-up of others, with absolutely no hard evidence to support such conclusions. This has its divisive side. Nordicists like to speculate about non-White admixture in non-Nordic Europeans, especially those of Southern European (SE) descent – who are sometimes termed "mulattos," "mixed-race," "Afro-Italians," etc., based on nothing more than their ethnicity. Some assert that, in some areas of Southern Europe, the majority of the population is non-White, of heavily-African mixed race. Some SEs "retaliate" by discussing potential East Asian admixture in Northern Europeans; the Nordicists counter-"retaliate" by saying that it is the SEs who have more Mongolid ancestry. Sometimes the discussion descends to the personal level. And on and on and on. Given the ABD 2.0 technology, accusations of non-Caucasian admixture can be easily dealt with, simply by taking the test. If person A says that person B has significant non-White ancestry, then B can be tested. Once tested, B can then turn around and issue a "fair test challenge" to A, demanding that A take the test himself. What should we think of A if he backs down and refuses to be tested? I think all honorable White men and women know the answer to that question. And of course, ABD 2.0 test results should be honored and used to either dismiss or prove assertions of African, Mongolid, or Amerindian admixture. Those who "talk big" about the ancestries of others had better be forthcoming about their own ABD 2.0 MLE status – such is the very basis of "racial honesty."

Long-term Implications

This all leads to more important and fundamental questions. What do we do with this technology as regards the racial movement as a whole? How do we use the results? In what ways can this technology, and the data it can produce, influence our view of individual and group racial identity? Should this technology be used in this manner to begin with?

From the above considerations we can ask: On what is White racial identity currently based? It seems to me that current "movement" White racial identity is based on two facets: 1) ethnic identity; i.e., some ethnic groups are considered White and some are not. Some people would say that all European ethnies are White, some have a narrower, Nordicist definition; and 2) "phenotype" – people decide that "people who look like X,Y, and Z" are White, and these subjective perceptions of "who is us," coupled with ethnic identity, form the core of our White racial identity. Should genetics influence this?

In favor of using genetics to influence our definition of our racial identity, one can cite the following arguments:

1) The ethnic component of "us vs. them" is based on shared kinship, and shared kinship is ultimately about shared genetic ancestry. If we can now directly determine such ancestry via genetic tests, then such tests can powerfully inform our decisions about kinship-based racial identity

2) Phenotype isn't everything, as the Dr. Shriver case clearly proves. A sole dependence on phenotype can mask underlying and fundamental differences in kinship. A person may "look White" but be heavily African and Amerindian. Certain actresses are reported to have significant Amerindian ancestry, even though they look very Nordic. Some Jews look White, but how many National Alliance members would accept them as such? (Of course, Jewishness cannot yet be determined by individual genetic tests.)

3) If too many very large racial identity errors are made based on phenotype, then the possibility exists of an influx of African, Amerindian, and East Asian genes that can dilute the European-derived gene pool and disrupt the specific combinations of race-specific genes and gene frequencies that make us who we are. Thus, it would be irresponsible to ignore technologies that can help ascertain racial identity with greater accuracy.

On the other hand, there are legitimate reasons *not* to over-stress genetic considerations:

1) Individual (affordable) gene tests probably will never be 100% accurate – at least not in any foreseeable future. While the existing ABD 2.0 test is very accurate, it would be problematic to make some sort of exact MLE cut-off the determining factor for membership in our race.

2) Admixture exists in peoples of European descent. It exists in virtually every European ethnie. Even people who have very desirable racial phenotypes, and people who may have excellent genes for high intelligence and other traits, may be found to have some non-IE MLE via ABD 2.0. It would be absurd to call obviously White (by traditional non-genetic standards of Whiteness) people – especially Euros of high overall quality – "non-White" because they may have some non-IE (or non-European in more advanced tests) genetic ancestry. Whites of European descent are a demographically endangered sub-species of humanity, and one that has been in dysgenic decline for centuries. We cannot, and should not, engage in "genetic witch-hunts," removing vast numbers of good White people from our ingroup because they are "5% this" or "9.2% that." This would not only be self-destructively divisive, it would also be biologically ruinous, as it would remove from our gene pool some of our best overall specimens.

3) Western civilization, and the race that built it, is more than just a set of gene markers. It is just as silly to base "us" on gene markers as it is to base "us" on subjective evaluations of phenotype.

Something that needs to be considered is the possibility that current racial nationalism, or a future racial nationalist state, would end up insti-

tuting a *de facto* "caste system" based on "genetic racial purity" as determined by tests such as ABD 2.0. While such a development would be unjustified based on the realities of genetics as outlined above, given human nature such an outcome is possible. Now, if such a "caste system" would have political implications, resulting in divisive intra-Euro resource competition and infighting, then such a development would of course be disastrous for our racial future, a future in large part dependent on maintaining White racial solidarity in the face of both direct current racial threats (e.g., Jewish-inspired multiracialism) as well as long-term competition from other racial groupings (e.g., East Asians). Also, if a "caste system" would result in the promotion of people to leadership positions based on purity rather than merit, this would also be disastrous to the chances of our long-term success. However, an alternative and positive way of dealing with any "caste system" based on genetics (or phenotype) within our people is to give it an idealistic rather than a political aspect. In other words, rather than making the "upper caste" into a political "master class", and rather than promoting "inter-caste," intra-White hostility, the "genetically gifted" will be promoted as the higher ideal, the genetic archetype to which we all aspire, the direction in which we wish to go. If such people prove to have the merit-based qualities to make them suitable for leadership roles, so much the better. But that is not essential; what is essential is that such people are put forth as the current genetic ideal. Therefore, instead of a separate "upper-caste," the "racially gifted" will serve as positive ideals, as something which we wish to strive for *and* improve upon. In this way, we can transform a potential source of division into a powerfully potent force for idealistic race-focus. In the same way that members of an ethnic group are proud of superior individuals of that group who make a positive impact on society, so can we, as White people, be proud of, and unite around, what are the best genetic examples of our people. Regardless of what may happen with such scenarios, these possibilities underscore the need to start discussing the implications of genetic testing now, so we can better deal with various future situations as they develop.

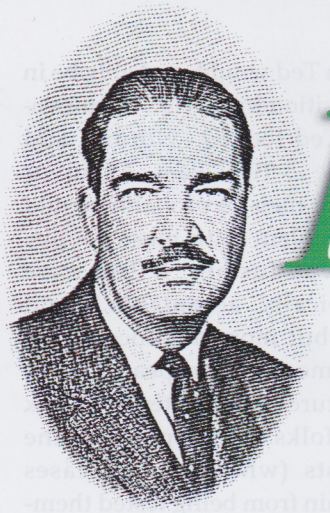
Racial identity must therefore be based on many factors. Genetics must be an important factor in racial identity, but not *the* most important factor, and most certainly not the only factor. *Genetics must be used as a tool to help our cause, not harm it.* While genetics can – and should – change the way we look at race, we must be careful not to make genetics alone *become* race. We must guide the natural human reactions to genetic data so that they serve as a source of unity, rather than a source of division.

Practical Problems

Let us take the example of "Ted," a bright, popular and productive up-and-coming pro-White activist. Let us assume Ted takes ABD 2.0 and exhibits some non-IE admixture. What happens now? There may be some "ultra-purists" (including some people reading this) who would say "out with the 'mongrel' Ted" (that is, unless and until they themselves are tested and show admixture also). However, I would think most people would take a more reasonable and balanced approach. In one sense, it may well depend on the amount of admixture and the type of admixture, as well as Ted's other attributes. Let us assume that Ted is "phenotypically acceptable." Now if Ted had an ABD 2.0 MLE similar to that of Dr. Shriver (~1/3 non-IE, with significant African input), that may be very, very problematical for Ted – although some activists less biologically inclined may well ignore it. If Ted were more like Dr. Frudakis – mostly IE, with some significant non-IE admixture – then Ted would probably be in a better position vis-a-vis "the movement." If Ted looked "Nordic" and was maybe 5-10% East Asian or Amerindian, then he probably would have no problem with most people. Looking even further, if Ted were "phenotypically acceptable," and ~100% IE, but more advanced tests showed some non-European Caucasian admixture[3], I would tend to think that most folks – except again the ultra-purists (who in many cases would refrain from being tested themselves) – would have no problem. While of course we want White folks – especially our top activists – to be actually White, genetic nit-picking is counter-productive. If Ted is, by any reasonable standard, White, and if Ted's work is benefiting the interests of the White race, then how does it benefit us to eschew Ted? Now, of course, if Ted is actually a heavily non-White Mulatto, Mestizo, or Eurasian, that is obviously a problem. A Shriver-like genotype would indeed be a problem. But, this grossly ad-

continued on page 33

3. One potential problem in ascertaining, for example, European vs. Middle/Near Eastern (MNE) ancestry is whether the AIMs used can distinguish between a) ancestry derived from the White Neolithic "Near Eastern farmers" who were the ancestors of many (most?) Europeans as well as of many (most?) modern MNEs (the Neolithics being an example of a proto-Caucasian group), and b) ancestry specific for more modern, MNE "Semitic" groups. If b) can be detected, then the tests can be informative. If however, a) holds, and "MNE ancestry" cannot distinguish between the progenitors of different Caucasian types and the more modern Caucasian types themselves, then that is not as informative, and could be highly misleading. This is a very serious question for future intra-IE testing. When ABD 3.0 comes out, these questions need to be addressed, and we would need to determine if the genetic data from such newer tests match known racial ethnic histories as well as the well-proven ABD 2.0 technology does.



Postscripts

by Revilo P. Oliver

Which Way, Western Man?

This review of William Gayley Simpson's *Which Way Western Man?* was published — in an abridged version — by NATIONAL VANGUARD in 1979. When William Simpson died at the age of 99 in 1991, he had completed a series of supplementary notes and emendations he wished to be added to his monumental book. William Pierce promised him that the book would be revised and expanded as he intended and republished in a new edition, a task which was finally completed by National Vanguard Books this year. So it is most appropriate that we now present the complete and unabridged review of this work, newly transcribed from Dr. Oliver's original typescript.

TO ANSWER THE QUESTION posed in the title of his book, William Gayley Simpson has condensed into 762[1] closely-printed pages the experience, the research, and the philosophical thought of a lifetime. He is now 87, and he began to write the present book thirty-five years ago. It is a veritable encyclopaedia of everything that is directly pertinent to our race's position in the world today and our problematic future.

The book is unique. What makes it so cogent is that it is both an intellectual autobiography and a synoptic treatise. The reader, even if he begins with conditioned reflexes that make him hostile to his own race, can follow, step by step, the process by which reason and intellectual honesty forced Mr. Simpson to his conclusions. His work may also be taken symbolically as an epitome or recapitulation of the course of Western civilization, which likewise began with the Christian faith of the Dark Ages and has now brought us to the point where we can no longer refuse to face the grim realities of the world in which we must either live or perish.

Born in 1892 in an educated but sternly Christian family, Mr. Simpson was graduated, *magna cum laude*, from a highly reputed theological seminary, became a minister, and, unlike most clergymen, he had a religious faith so ardent that instead of regarding some of the most striking parts of Christian doctrine as convenient subjects for professional oratory, he, like St. Francis, tried to live in logical conformity with them. Our race, like some others, has a strain of sentiment that can be excited by the idea of *tapas*, the mirific virtue and spiritual power produced by austerity, self-sacrifice, and self-mortification. The notion of *tapas* was a fundamental part of Aryan religions from India to Scandinavia, and it was not remarkable that our ancestors, accustomed to venerate Odin, a god who, by an act of supreme self-sacrifice, hanged himself on the great world-tree so that he might arise from the dead, should have accepted the cult of a god who had himself crucified and likewise rose from the dead; nor that, so long as they believed in their new religion, they held to the faith that spiritual excellence could be attained by inflicting degradation and pain on oneself. St. Francis was merely one of the many who had the fortitude to live up to that faith.

Mr. Simpson, too, tried to carry the religion to its practical consequences, but, unlike St. Francis, he did not lapse into a kind of amiable insanity. He learned from his dolorous experience that reality is not to be denied and that magic is either clever trickery or an hallucination. He realized that there was no way in which he "could be an honest man and remain a minister."

Innumerable clerics, even in the darkest ages of Faith, found their creed unbelievable, but either took refuge in the Mediaeval aphorism, "populus vult decipi, ergo decipiatur," or, if not without honesty, accepted Cardinal Dubois's celebrated dictum that God is a bogey that must be brandished in order to scare the masses into some semblance of civilized behavior. But since

1. The 2003 edition consists of 1070 pages of slightly larger and easier to read type; it is available as item 407 from National Vanguard Books, $42.95 postpaid in the U.S., $44.95 elsewhere.

the forced unity of Christendom was effectively broken in the Sixteenth Century, not a few clergymen have publicly denounced the religion to which they gave assent in their youth. It will be worth while to illustrate the profound difference between their reactions and Mr. Simpson's. And it will suffice to list the five who are now most generally remembered in this country.

Early in the Eighteenth Century the Reverend Mr. Thomas Woolston set out to "establish the truth of the Scriptures." He soon saw that it was no longer possible to claim that the various tales in the Christian Bible were historical accounts of events that had actually happened, so he tried to defend them as allegories, as edifying and somewhat more dignified than Aesop's fables. That device, however, was a rod that broke in his hands. He became a deist and published his *Discourses*, of which sixty thousand copies are said to have been sold in the brief time before the corporations in the salvation-business took alarm and he was, by a pious perversion of the law, thrown into the prison in which he died in 1731. He is remembered now for his influence on his contemporaries, but the *Discourses* are not really worth reading and, so far as I know, have never been reprinted.

At the same time, a far more acute and intellectually courageous mind was at work in Étrépigny, a small town half-way between Rouen and Paris. The Reverend Father Jean Meslier had an understandable reluctance to be burned at the stake, so he continued to discharge his professional duties and administer consolation to the credulous, but he composed a treatise of some 366 manuscript pages, of which he made and placed in responsible hands three copies, and which he further protected by calling it his last will and testament, to be opened only after his death, which occurred in 1733. After apologizing to his parishioners for having deluded them, he undertook a systematic analysis of religion in the light of the known laws of nature, common sense, and our instinctive morality. His work was surreptitiously but widely circulated in manuscript copies until 1761 or 1762, when it was printed in Holland. His *Testament* was drastically abridged and reduced to an inexpensive pamphlet by Voltaire, who attenuated much of Meslier's argument, since Voltaire professed deism on the grounds that only belief in a supernatural being who would reward virtue and punish vice could induce even a modicum of honesty in men. (See particularly Voltaire's letter to the Marquis de Villevieille, 30 August 1768.) Meslier's devastating critique of belief in praeternatural beings is entitled *Le bon sens* in the French editions, but the English translation, perhaps to avoid confusion with Thomas Paine's *Common Sense*, is entitled *Superstition in All Ages*, which is a little misleading, since the work is not a history of religions but a philosophical examination of belief in the supernatural. It was reprinted by The Truth Seeker in San Diego.

Christianity was really saved by the French Revolution, for that bloody orgy of murder, pillage, and revolutionary insanity convinced even Gibbon of "the danger of exposing an old superstition to the contempt of the blind and fanatic multitude." The appalling outbreak of savagery, instigated by cunning conspiracies and only precariously brought under control after years of bloodshed, was a cogent proof of the irredeemably primitive nature of the masses, the multitude, which Franklin and Hamilton, echoing Horace and Erasmus, had justly called the many-headed beast. A majority of thoughtful men everywhere were convinced at last of the truth of Cardinal Dubois's dictum, and, to the delight of the professional clergy, a majority of learned men undertook to profess, or at least not to attack, a religion which seemed necessary to maintain domestic peace and, indeed, to preserve the very basis of civilization.

Undeterred by these considerations, the first great apostate of the Nineteenth Century, the Reverend Mr. Robert Taylor, disregarded the pleas of his ecclesiastical superiors and friends, who urged him not to ruin a promising career in the Church in which his talents destined him for high office, by publishing facts that could only disturb the placid credulity or proletarian fanaticism of the lower classes. His *Diegesis* (1829), an historical investigation of Christianity and its relation to earlier religions, is a work of great learning and incisive scholarship, the more impressive today since many of the Christian gospels were still unknown when he wrote and he had at his disposal only a small fraction of the copious information about other early religions that subsequent discovery and research has now made available. Although his book inevitably contains errors of detail, it deserves careful reading today. It was reprinted in 1977 by Health Research, Box 70, Mokelumne Hill, California. [Now at www.healthresearchbooks.com. — Ed.]

In the United States, Colonel Ingersoll was not ordained, although he was the son of a clergyman and his early education gave him the familiarity with the Christian stories that he displayed in *The Mistakes of Moses* and his many orations. His campaign against Christianity inspired some holy men, notably the Reverend Mr. William Mahan, to forge some more gospels, but it inspired numerous others to foresake their business. Of the latter, the best-known today is the Reverend Mr. Samuel P. Putnam, an indefatigable public speaker who was generally regarded as Ingersoll's most active disciple. His numerous speeches and articles, so far as I know, have not been collected, and are of interest today only as illustrations of "free thought" in a nation which, after the tragic defeat of the South in

its War for Independence, hypocritically pretended it had not repudiated the principles on which it was founded, and was slowly, condignly, and perhaps ineluctably sinking into the slough of ochlocracy, euphemistically called "democracy."

The most recent example of apostasy is the Reverend Mr. G. Vincent Runyon, who died less than a year ago and may have been the last clergyman to face the choice Mr. Simpson had earlier faced and to opt for honesty. Until he was forty, he says, "No man walked and talked with God more than I." Then a sabbatical year gave him time for study and reflection, with the result described in his booklet, *Why I Left the Ministry and Became an Atheist* (1959; available from the Truth Seeker). [Now available online at www.infidels.org. – Ed.]

The five whom I have listed above are certainly the best-known apostates. Their very names will suffice to make any one of our contemporary dervishes howl – provided, of course, that he knows enough about his business to recognize the names. They are universally regarded as having totally repudiated Christianity and doubtless believed they had done so. *They were mistaken.*

I have taken the space to list them not only to point a very significant contrast to Mr. Simpson's book, but to emphasize the crucial fact that a man may earnestly and vehemently reject Christianity and yet remain, in very important areas of his thinking, *Chrétien malgré lui.*

It is, first of all, noteworthy that four of the five did not even think through to a logical conclusion their rejection of Christianity. They were content to denounce it as the cause of woes unnumbered to modern man, but they did not see what that implied. Only Taylor perceived that Christianity was based on a cult invented by a "misanthropic horde of exclusively superstitious barbarians," by "barbarians who resented the consciousness of their inferiority in the scale of rational being by an invincible hatred of the whole human race." The Jews, with the duplicity that is their outstanding racial characteristic, "plagiarized the religious legends of the nations among whom their characteristic idleness and inferiority of understanding caused them to be vagabonds; and pretended that the furtive patchwork was a system of theology intended by heaven for their exclusive benefit." Under the cover of that brazen pretense, the Jews insinuated themselves into every nation whose prosperity they wished to exploit. Their migratory bands of "commercial, speculating thieves" were ever "ready to play into and keep up any religious farce that might serve to invest them with an imaginary sanctity of character and increase their influence over the minds of the majority, whose good nature and ignorance in all ages and countries is but ever too ready to subscribe the claims thus made upon it." Taylor was not really a precursor of Nietzsche, but he did identify the greatest of the innumerable hoaxes by which the Self-Chosen People have throughout history imposed on the gullible *goyim* and thus raised themselves from a miserable tribe of despicable barbarians, practicing primitive taboos and grotesque sexual mutilations, to the most formidable power in the world today.

Taylor obviously differs from the other apostates and most of their contemporary deists and atheists, who inclined to esteem the Jews as enemies of Christianity, having been taken in by another great hoax, the endless whining that they were "persecuted" during the Middle Ages when the Church gave them a virtual monopoly of usury, sorcery, and international trade – when they spun financial webs about kings and noblemen and most rulers were attended by skilled Jewish physicians, always spies and potentially executioners – when the Jews exercised such political, intellectual, and economic power that, as Bernard S. Bachrach has shown in his *Early Medieval Jewish Policy in Western Europe* (University of Minnesota, 1977), out of the ninety-eight rulers whose policies he examines in detail, eighty-eight (including Charlemagne) had to pursue pro-Jewish policies, while the ten who attempted to oppose the aliens in their domains went down to failure in one way or another – when the Jews could usually count on royal or ecclesiastical protection whenever their depredations excited local resentment so strong that it became violent – when even the famous and belated expulsion of Jews from England and Spain overlooked those who thought it worth while to have themselves sprinkled with holy water – and when the Church itself was a great ladder by which marranos climbed to power and wealth, laughing among themselves at the stupidity of the *goyim* who imagined that a Jew could be transmuted by a few drops of magic fluid.

I therefore exempt Taylor from the generalizations about apostates I shall make below. His was a vigorous and incisive mind and I am unwilling to guess how much of Christian doctrine he unwittingly retained. I do not know his opinions on many subjects; I have not seen the files of the obscure periodicals, Carlile's *The Lion* and his own short-lived *Philalethean*, that contain his last published writings. After having twice served long prison sentences at the instigation of vulgar holy men who resorted to their favorite means of proving the "divine truth" of their lucrative trade, Taylor was convinced of the futility of trying to enlighten a multitude resolved to remain invincibly ignorant: he retired to practice as a physician in France, leaving unpublished works, perhaps of great value, among the manuscripts that were destroyed or dispersed at his death in 1844.

The other apostates I have mentioned and many that are now forgotten, together with almost all of the anti-Christians of recent centuries,

exemplify the operation of what may be called the law of cultural residues. In all civilized societies, when a long-established and generally accepted belief is found to be incredible, good minds abandon it, but they commonly retain derivative beliefs that were originally deduced from the creed they have rejected and logically must depend on it. Thus it happened that modern enemies of Christianity rejected the mythology, but uncritically retained faith in the social superstitions derived from it — a faith which they oddly call rational but hold with a religious fervor.

They laugh at the silly story about Adam and his spare rib, but they continue to believe in a "human race" descended from a single pair of ancestors and hence in a "brotherhood of man." They speak of "all mankind," giving to the term an unctuous and mystic meaning with which they do not invest corresponding terms, such as "all marsupials" or "all ungulates." They prate about the "rights of man," although a moment's thought should suffice to show that, in the absence of a decree from a supernatural monarch, there can be no rights other than those which the citizens of a stable and homogeneous society have, by covenant or established custom, bestowed on themselves; and that while the citizens may show kindness to aliens, slaves, and dogs, such beings obviously can have no rights.

They do not believe that one-third of a god became incarnate in the most squalid region on earth to associate with illiterate peasants, harangue the rabble of a barbarian race, and magically exalt the ignorant and uncouth to "make folly of the wisdom of this world," so that "the last shall be first" — that they do not believe, but they cling to the morbid hatred of superiority that makes Christians dote on whatever is lowly, inferior, irrational, debased, deformed, and degenerate.

They gabble about the "sanctity of human life" — especially the vilest forms of it — without reflecting that it takes a god to make something sacred. And they frantically agitate for a universal "equality" that can be attained only by reducing all human beings to the level of the lowest, evidently unaware that they are merely echoing the Christians' oft-expressed yearning to become sheep (the most stupid of all mammals) herded by a good shepherd, which is implicit in all the tales of the New Testament, although most bluntly expressed in another gospel, which reports Jesus as promising that after he has tortured and butchered the more civilized populations of the earth, there will be a Resurrection and his ovine pets will pop out of their graves, all of the same age, all of the same sex, all of the same stature, and all having indistinguishable features, so that they will be as identical as the bees in a swarm.[2]

Although the "Liberal" and Marxist cults have doctrinal differences as great as those that separate Lutherans from Baptists, they are basically the same superstition, and whether or not we should call them religions depends on whether we restrict the word to belief in supernatural persons or extend it to include all forms of blind faith based on emotional excitement instead of observed facts and reason. When those "atheistic" cults scream out their hatred of "Fascists" and "Nazis," they obviously must believe that those wicked persons are possessed of the Devil and should therefore be exterminated to promote holiness and love. And when they see "racists," who impiously substitute fact and reason for unthinking faith in approved fairy stories, their lust to extirpate evil is as great as that of the Christian mob that dragged the fair and too intelligent Hypatia from her carriage and lovingly used oyster shells to scrape the flesh from her bones while she was still alive.

With very few exceptions, the anti-Christians, no doubt unwittingly, retained in their minds a large part of Christian doctrine, and they even revived the most poisonous elements of the primitive Bolshevism, which had been attenuated or held in abeyance by the established churches in the great days of Christendom. And today, professed atheists do not think it odd that, on all social questions, they are in substantial agreement with the howling dervishes and evangelical shamans who, subsidized with lavish publicity by the Jews who control the boob-tubes and other means of communication, greedily participate in the current drive to reduce Americans to total imbecility with every kind of irrational hoax, from astrology to "pyramid power."

It is to the great honor of Mr. Simpson that, as he says somewhere in his book, he is not a man "to do things by halves." When he ascertained that the Biblical fictions were unbelievable, he logically perceived that the residue of derivative superstitions was equally mythical. He had the intellectual vigor and integrity to begin a search for truth, i.e., ascertained facts about the real world — a search that is an intellectual drama as narrated in his candid pages. His studies of all subjects relating to the social realities of our time were thorough and almost exhaustive, and his citations from writers of recognized scientific and scholarly competence form a bibliography of almost encyclopaedic scope.

In the journalists' idiom, Mr. Simpson has "covered the waterfront." He has neglected no relevant subject from economics to biology. He examines the economic system that is based on financial fraud, which has now reached the point that, as was shown recently by the Farmers' Union's statistical analysis, the average American pays much less for all the food that he and his family eat

continued on page 30

2. The Greek text of the gospel in question was published by Konstantin von Tischendorf in his *Apocalypses apocryphae* (1866; reprinted by Olms, 1966); see p. 78. I know of no translation.

Id of the Yid:

Our Apoplectic Invaders Considered

A review of *The Ordeal of Civility: Freud, Marx, Levi-Strauss, and the Jewish Struggle with Modernity* by John Murray Cuddihy; Basic Books, 1974

reviewed by Hugh Lincoln

DECADES BEFORE Kevin MacDonald embarked on his Jewish trilogy, a little-known sociology professor at New York City's Hunter College came to suspect that the Jewish intellectual movements of the 19th and 20th centuries weren't quite the marvels of universal application imagined by academia and later by wider society. Rather, they were elaborate coping mechanisms designed to de-racialize the social conflicts between Gentile Europe and newly emancipated Jewry. It was MacDonald who expanded "coping" to "destroying" in the context of Jewish-Gentile relations, but John Murray Cuddihy is to be credited for one of history's more thoroughgoing, if obscure, exposures of Jewish deception.

Cuddihy, who retired in 1998, is presumably not a racialist. He speaks more of "culture" than ethnicity or even race, and might even consider himself sympathetic to Jews. The book, *The Ordeal of Civility: Freud, Marx, Levi-Strauss, and the Jewish Struggle with Modernity*, was published in 1974. It is spoken of in reverent tones by the writer who calls himself Yggdrasil and other learned White nationalists. But some racially conscious Whites confess that the book does not speak to them. Inaccessibly dense and academic, they say — a sentiment with which I came to sympathize as I read the book. *The Ordeal of Civility* is not light reading. It is also difficult to find. But within the yellowed pages of my used copy, purchased over the Internet, I found a surprisingly damning analysis of Jewish motivations.

Cuddihy's thesis goes roughly as follows: Upon the granting of emancipation to the Jews of Europe[1], their less-refined ways, developed over centuries within their tightly bound tribal lives, bumped rudely into the carefully cultivated behavioral codes of the larger Gentile communities of Europe. The closer Jews tried to get, the more intense the conflict became. The Jewish intellectual elite cringed when the *ostjuden*, or unassimilated Jews, made a spectacle of themselves in European civil society. Cuddihy cites the example of the Victorian-era social reformer Beatrice Potter, who found herself disgusted by the Jews of London's East End: "...the immigrant Jew, though possessed of many first-class virtues, is deficient in that highest and latest development of human sentiment — social morality... He totally ignores all social obligations other than keeping the law of the land, the maintenance of his own family, and the charitable relief of coreligionists."

Jewish intellectuals were well aware that views such as Potter's prevailed. Their minds raced to concoct explanations for the conflict that steered clear of the most obvious one: race. Karl Marx described it as a class conflict rooted in economic maldistribution. Sigmund Freud described it as a medical malady rooted in suppressed natural urges. The "structuralism" of French anthropologist Claude Levi-Strauss, propounded in the 1960s and 1970s, asserted that no one culture was better than any another, leaving open the possibility that, if anything, Western culture was loaded with hypocrisy and trivial etiquette while non-Western cultures were more admirably "natural."

The propounding of such ideas, Cuddihy says, sprang from Jewish "status humiliations of modernity," the "wound in the heart" suffered by their encounter with a larger and more refined Gentile society, an encounter that left them feeling inferior. "Structuralism, like Marxism, is an ideology of subcultural despair, an uneasy mélange of cognitive relativism and ethical absolutism," Cuddihy says. By Gentile "modernity," Cuddihy meant the separation of the private from the public that evolved as Gentile Europe moved from animal skin-wearing tribalism to civil societies with public institutions. The transition saw the develop-

1. Prussian Jewry's Emancipation Edict, for instance, was granted on March 11, 1812.

ment of new social rituals that would have been unnecessary in a close-knit society in which everyone was intimately acquainted with everyone else. Jews, not having undergone such changes, developed no such rituals.

As I imagine it, the Jewish intelligentsia were prompted into a "fight or flight" mental reaction. In application, it combined both fighting and 'flighting.' The fighting was the criticism of Gentiles for living their lives in ways that were, to us, completely natural. The 'flighting' was the deceptive aspect of that fighting: Jews did not confront Gentiles *qua* Gentiles. Rather, they sought alternate explanations that served to mollify their embarrassment at the behavior of their own people. From the introduction: "As we shall see, the ideology of the Jewish intellectual is frequently a projection onto the general, Gentile culture of a forbidden ethnic self-criticism. Shame for 'one's own kind' is universalized into anger at the ancestral enemy... 'Neither Jew nor Gentile is to be blamed for the *tsursis* (trouble) of the Diaspora: it is but a symptom of the capitalist exploitation (Marx) or a medical symptom of anxiety (Freud),'" Cuddihy says, echoing the hoped-for reception of the Jewish ideas. The analysis rings true. I am convinced (no, not by reference to Freud) that a primary motivator for the human thought process is the desire to "get comfortable" with any given situation, from the immediate and personal to larger social or political realities. Getting comfortable need not be mere self-adjustment — it can also mean the alteration of the environment itself, like a prehistoric human smashing down grasses to make a bed. As I understand Cuddihy, Jews were doing both: creating ideologies that comforted them with reassurances of equality, and, if accepted by Gentiles, made for pliant enemies.

Cuddihy is short on vivid examples of the culture clash that so motivated (and was misunderstood by) the Jewish intelligentsia, but several emerge in his treatment of Freud. Consider Freud's reaction to privacy. Within the insulated Jewish community of the *shtetl*, or Jewish ghetto, "privacy" was seen as abnormal — anyone desiring personal space must be hiding something and is suspect. It did not occur to Freud that Gentile culture, having developed into a larger society, may well have had good reasons for respecting the personal space of others. In the nineteenth century, Eastern European Jewry "mistakes privacy for secrecy." The ways in which European Gentiles institutionalized the need to be private in public, or the need for decorum, is "lost on the Jewish intelligentsia of the nineteenth century. To them, it appears as so much hypocrisy." Cuddihy quotes Philip Rieff's *Freud: The Mind of the Moralist*: "What is for Freud 'repression' psychologically understood, is 'secrecy' morally understood. Secrecy is the category moral illness, for it provides a hiding place for false motives."

John Murray Cuddihy

In other words, Freud described as "sick" Gentile behavior that was, to us, healthy and necessary. But it was not out of mere misunderstanding that Freud came to his conclusions. Animosity toward Gentiles played no small part. Freud, laid out on Cuddihy's couch, recalls a childhood episode that burned into him a desire to "get even" with the exclusionary enemy. Freud's father, Jacob Freud, was walking down the sidewalk in Moravia and bumped into a Gentile. "Jew! Get off the pavement!" snarled the Gentile. The elder Freud's hat was knocked into the gutter. His reaction is not to leap to the Gentile's throat, but to calmly retrieve his hat from the gutter and continue on his way. Freud, as it happens, didn't witness any of this. The recounting by his father was enough. Is it possible that this episode created Freud's fantasy that by developing "psychoanalysis," he would become the Semitic conqueror of Gentile Europe? Like Hannibal astride his elephant, he would storm Rome and exact vengeance on the hated *goyim*.

It is no accident that "id" mimics "Yid." "In psychoanalysis, the 'id' is the functional equivalent of the 'Yid' in social intercourse," Cuddihy says. "The id, in other words, was a moral equalizer legitimating 'scientifically' social equality between Jew and Gentile in late nineteenth-century Europe." Cuddihy quotes a Howard Morley Sacher on "the unconscious desire of Jews, as social pariahs, to unmask the respectability of the European society which closed them out," adding that in Freud's case, it was the conscious desire of a conscious pariah. "There was no more effective way of doing this," Sacher is quoted as saying, "than by dredging up from the human psyche the sordid and infantile sexual aberrations that were frequently the sources of human behavior. Even Jews who were not psychiatrists must have taken pleasure in the fact of social equalization performed by Freud's 'new thinking.' The B'nai B'rith Lodge of Vienna, for example, delighted in listening to Freud air his theories."

Cuddihy's presentation ironically draws upon the same motivation exposition techniques employed by Freud. When Jews sneer that Gentiles are embarrassed by sex and need to be "unmasked," Cuddihy points out

that what they're trying to do is strip all humanity to base commonalities in an effort to make their crude, uncivilized selves feel more acceptable, all the while rudely ignoring the evolved and genuine social need for Gentile conventions. The Gentile is left shamed and confused, convinced that he must "let it all hang out" if he is to achieve mental health. Freud is revealed as a clever Jew pleased with himself for having pulled the Gentile's pants down to point out to the assembled crowd that, like other mammals, this one's got genitalia. Cuddihy coolly returns the favor. Freud himself might have had some insight on this, as he was reported to have once wondered: am I an original scientist or just a dirty Jew?

What Freud sought by subversion, Marx sought by revolution. Jewish-Gentile conflict for Marx was seen not as a racial battle but as class struggle. In this respect, Marxism found a parallel with Zionism. "Jewish radicals analyzed anti-Semitism as incidental to the class struggle and expected it to disappear in the ruins of the capitalist system," Cuddihy quotes a Ben Halpern as saying. Cuddihy continues: "Zionists planned to heal at one stroke the wound to national self-esteem by leaving Europe — and by leaving behind the invidious comparisons fatal to remaining there. Marxists planned to kill the 'Jewish question' by revolution, not emigration: at one stroke, all would be changed, changed utterly, as a species-humane community is born." History, of course, would not bear out anything "humane" resulting from Marxism, socialism or communism.

Toward the end of the book, Cuddihy offers a revealing account of the "Chicago Seven" trial, featuring a showdown between Jewish radical Abbie Hoffman and the assimilated Jewish judge, also named Hoffman. The exchanges ("You're a disgrace to the Jews, runt!" Abbie Hoffman yells at the judge. "You should have served Hitler better!") are seen by Cuddihy as revealing the very clashes Marx and Freud witnessed and sought to explain away.

Today, excluding college campuses, Marxism holds little sway. Freud's ideas find a few purist adherents, though many therapists have distanced themselves from his theories. But observe the damage done, and how Jews have deftly avoided blame for the misery caused. To the untutored, they are tough to spot, darting quickly from movement to movement under a cover of proclaimed universalism. For once an intellectual or political movement loses utility for Jews, they abandon it. I believe that the Jewish tendency so well described by Cuddihy finds its fiercest manifestation today in "neo-conservatism," a two-headed beast of race-denying social liberalism and pro-Israel warmongering. Jews in government and media line up to feed this beast, which serves them nicely at the dawn of the new century. It looks "conservative" and thus beats the charge that Jews are liberals, yet pushes simultaneously for the American multiculturalism that makes them comfortable in the U.S., and the Jewish exclusionism that makes them comfortable in Israel. If there is a deviation from Cuddihy's thesis, it is this: Neoconservatism and other Jewish maneuvering is no "Jewish struggle" evocative of sympathy for a "Diaspora people." It is child's play for Jews. Jews no longer struggle with modernity, they define it. It is now White Americans who are strangers in a strange land. Life in deracinated America is the relevant struggle. It is *our* ordeal of *in*civility. Restoring racial sanity will require the emergence of a counterforce: our own intellectual elite, a group of racially conscious Whites disheartened enough by what they see happening to speak out, and inspired enough to lead the way out.

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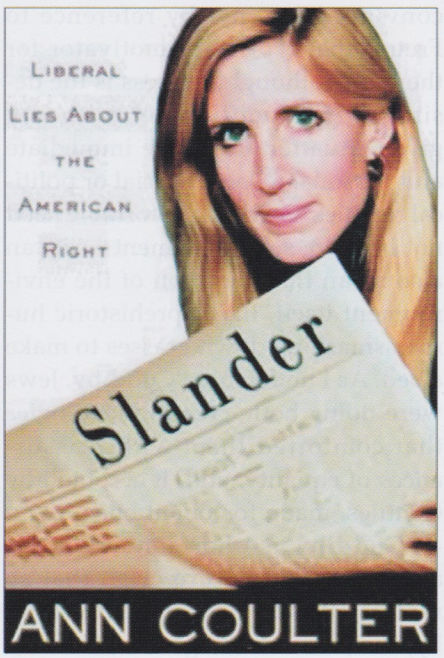
Coulter's *Slander*

Slander by Ann Coulter; Crown Publishing Group (a division of Random House), New York; paperback edition published July 2003.



Ann Coulter, conservative spokeshottie, has written a delightful and informative book that details American society as the majority must see it — as a war between liberals and conservatives. *Slander, Liberal Lies About the American Right*, is fast, funny, and factual. Although, unless you know the secret code it can also be frustrating. The secret code is this: Almost every time you read the word, "liberal," think, "Jew." For example, this starlet of the conservative movement mentions the *New York Times* about a thousand times in *Slander*, but pointedly, glaringly, never uses the J word. She lists the top twenty political action committees but does not list AIPAC. She gives specific details about how hard it is for conservatives

to get their books published by the big New York City publishing houses but never mentions who owns them. Of coarse we know who – Jew, Jew, Jew.

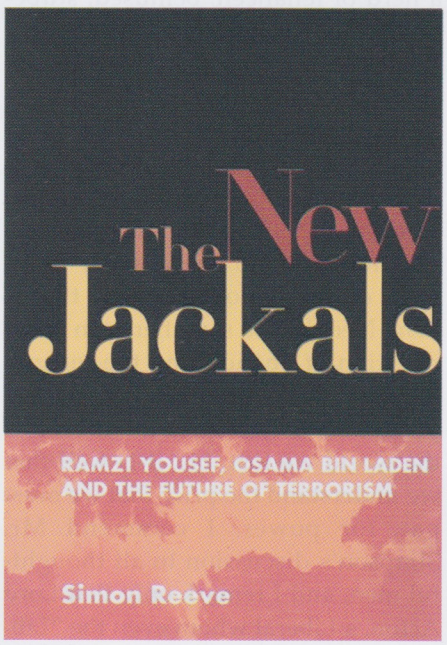
Jews are so frequently and obviously not mentioned it soon becomes apparent that Ann is a player, out to further her own cause – right wing conservatism of the defanged Kosher variety. By not stating the real problem, Ann is aiding and abetting the enemy, deflecting the blame, and contributing to the confusion of those who are still under the spell of the propasphere.

At one point Ann says that journalism is, "...war by other means." In that case she must be at least a Lieutenant Colonel in the war against White people. But that should not dissuade us from reading her book – it's great! However, rather than make this Connecticut-born attorney any richer than she already is you might prefer to get on the waiting list at the library.

– *Ben Parker*

The New Jackals

Ramzi Yousef, Osama bin Laden and the Future of Terrorism; by Simon Reeve; Northeastern University Press, Boston; paperback edition published July 2002.



A FEW YEARS AGO Ramzi Yousef, the man who masterminded the bombing of the World Trade Center in 1993; Tim McVeigh, the Oklahoma City Bomber; and Ted Kaczynski, the Unabomber; used to meet in the exercise yard at Supermax, the Federal Prison Complex in Colorado, and talk about... well, whatever it is bombers talk about. I can imagine Tim fantasizing to Ted and Ramzi that a semi truck filled with explosives could blow a city off the map. Ramzi, a bomb-making genius, probably countered with details about bombs he used to make that were so small they would fit in the palm of your hand yet were powerful enough to blow a hole in an airliner and bring it down. Ted may have bragged that postage was the most expensive part of his letter bombs.

Little-known items like this abound in *The New Jackals: Ramzi Yousef, Osama bin Laden and the Future of Terrorism*, by Simon Reeve. First published in 1999, it received little notice until after 9/11/01. Now the book is hot – and with good reason. Reading this book is not like reading a book about terrorism; it is more like entering the unknown world of terrorism – a world CNN has never and will never tell us about. An overwhelming amount of new information revealed in this book has been kept from us by the media cartel, possibly because the establishment does not want us to know what is really happening, for fear of mass panic.

The very people who have been fighting the Israelis for decades (Yes!) also want to kill Americans for supporting Israel (No!). Simon Reeve does not equivocate about this. He directly quotes Ramzi Yousef, Osama bin Laden, and others repeatedly saying that they attack America because of America's support for Israel. Someone should tell President Bush, because he thinks they attack America because "they envy our freedom and democracy." Someone should also tell Bush his pants are on fire.

The title, *The New Jackals*, reminds us of old jackals like Carlos, the terrorist who was first called The Jackal by the press in reference to the 1971 novel by Frederick Forsyth, *The Day of the Jackal*. The novel was made into a movie of the same name in 1973, and a spin off, *The Jackal*, starring Bruce Willis came out in 1997. The 1973 movie is more detailed and realistic.

Carlos the Jackal, a rich Venezuelan whose real name is Ilich Ramirez Sanchez, was responsible for kidnapping the government ministers of OPEC in Vienna in 1975. During the 1970s and 1980s Carlos and his group were responsible for 24 deaths and the wounding of 257 people. Carlos was motivated by the Palestinian cause and money. Caught in 1994, he is doing life in prison in France. His life and exploits are thoroughly reported on in John Follain's 1998 book, *Jackal: the Complete Story of the Legendary Terrorist, Carlos the Jackal*.

In the Forsyth novel the Englishman who has just been hired by the OAS to assassinate French Premier DeGaulle is asked what code name he would like to use. He responds, "Since we have been speaking of hunting, what about The Jackal?"

The *American Heritage College Dictionary* defines a jackal as a dog-like mammal of Africa. In the margin of the page where jackal is defined is a picture of a jackal, and just below that picture is a picture of Jesse Jackson (coincidence?). He (Jesse) is defined as a "civil rights leader." In the picture Jesse is wearing a suit, not the infamous shirt on which he wiped Martin Luther King's blood before going out to talk to the press shortly after Martin Luther King was assas-

sinated (see: *Shakedown: Exposing the Real Jesse Jackson* by Kenneth R. Timmerman). But I digress.

In the report on jackals in the *New Encyclopaedia Britannica* it says jackals live alone, in pairs, or in packs; and that they sing at evening. The southern rock group, 'Jackyl,' also sings at evening but they're from Georgia.

In *The New Jackals* Ramzi Yousef is quoted as saying that he is Pakistani by birth, Palestinian by choice. Actually he was born in Kuwait and has never been to Palestine, but it's the thought that counts. Ramzi made devices that were so high-tech the F.B.I. had to take them around the country to bomb experts to try and figure out how he made them. Ramzi has a degree in computer-aided electrical engineering, speaks several languages, and taught himself how to make a stable, liquid form of nitroglycerine. He is Muslim but not a fundamentalist.

Simon Reeve interviewed everyone who is anyone in terrorism for this book, including Peter Probst, a senior terrorism expert at the Pentagon. Mr. Probst is quoted as saying, "Many terrorist groups have legitimate grievances. Where these grievances can be legitimately met, go ahead and try to meet them. Meet legitimate demands to try and steal the terrorists' thunder." President Bush must know this, but he remains Hell-bent on seeing us all go down with the Jews.

The New Jackals is an important book; don't miss it. Ramzi Yousef remains at Supermax where he is guarded by, among other things, silent guard dogs that are trained to attack without barking. They probably don't sing at evening.

— *Ben Parker*

Oliver continued from page 25

than he pays for "credit," i.e., as interest on fictitious loans of the counterfeit currency manufactured by the Federal Reserve. He knows that all men and women are created unequal by the unalterable laws of genetics that govern all forms of organic life. He even considers the possibility that a religion may be an indispensable symbol and bond of a people's unity, and he speculates about the likelihood that our race, if it does not become extinct, may in a distant future develop some believable and wholesome faith of which the form cannot now be foreseen.

Mr. Simpson discusses demonstrable facts with relentless objectivity. We live in a universe in which life itself is but a trivial and transitory phenomenon, and the awesome contrast between its brutal realities and the glowing figments of our imaginations is always painful, even to men who have the fortitude to contemplate it. Some of Mr. Simpson's perceptions may distress even the rare individuals who try to emancipate themselves from the endemic illusions of the masses.

He resolutely examines the psychological and social consequences of our great industrial technology, which made us masters of the whole earth until Jewish superstitions paralyzed our vital instincts as well as our rationality, so that now our own technology is being used by our enemies "with deadly effectiveness to produce a herd of fellaheen, bemused, stupefied, tamed cattle, whom it will be easy for them to milk in the world-state corral they now have nearly ready to receive them." That is a fact that no candid observer of the present will doubt, but Mr. Simpson goes on to consider the effects of industrial organization, which is necessarily inhuman, on the biological entity that is man. Needless to say, there can be no question of abandoning the technological power on which alone depends our only chance to survive in the world we lost, but it is well that we understand the price that we must pay for power. I commend Mr. Simpson's discussion to all thoughtful men, and I remark only that Lord Acton, a Liberal whom even the "Liberal" cultists of our own day profess to admire, perceived, more than a century ago, that a real democracy (as distinct from the ochlocracy that is euphemistically called "democracy" today) *must* be based on some form of slavery.

One chapter in this book ruthlessly demolishes a prejudice that has been inculcated into all of us by the dominant mythology. Sixty-five years ago, when the great American student of historical causality, Correa Moylan Walsh (who would be ranked with Spengler, had he been born in Europe), identified the causes of the catastrophic decline that was then already imminent, he noted the perverse "effeminization of men, for which the masculinization of women will be no compensation," and he devoted the third volume of his *Climax of Civilisation* to the systematic illusion called Feminism. Limiting himself to essentials, Mr. Simpson has more concisely shown that, as should be obvious to anyone who looks about him, "men and women are *fundamentally* different creatures," both physiologically and, what is even more important, psychologically. It is, of course, irrelevant that a dream of sexual equality (as in the gospel I mentioned above) may, like a dream of immortality, fascinate tender minds that need hallucinations to shield them from reality; and a calm consideration of the facts is particularly timely now, when screeching Jewesses are whipping the disinherited and bewildered females of our race into epidemic hysteria, thus applying the immemorial technique of their race, which, as some of its leading agitators have frankly stated, consists in creating dissension, antagonisms, and social disruption by finding groups of individuals who can be isolated on the basis of some supposed common interest and persuaded by artful sophistries that they

are the victims of "social injustice" and "oppression."

As I have said, Mr. Simpson has explored and elucidated every aspect of our plight. A comprehensive review of his book would run to an inordinate length and, for the most part, sound like an encomium. A reviewer, however, is expected to be a carping critic, and it is his duty particularly to call attention to passages that may be misleading in one way or another.

In an autobiographical section, Mr. Simpson describes what he calls his "mysticism." I wish he had used another word, for he is dealing with operations of the subliminal, or subconscious, mind that are still unexplained. Psychology today, when it is a science as distinct from lucrative quackery, is in about the position of physical chemistry in the first century B.C., when several Greek philosophers identified earth, water, air, and fire as the four constituent elements of all matter. The psychological problem, which seems to have been perceived only by the peculiar mentality of our race, is, of course, much older than the *daimon* of Socrates and there is a sense of it even in Homer. It is a matter of common experience that a mind, no matter how lucid, cannot explain some of its own operations. Some mathematicians, for example, say that if they think about a difficult problem as they fall asleep, the solution will appear in their consciousness when they awake. Despite Poe's famous essay, artists, including poets and even some first-rate novelists, aver that their best ideas come from "inspiration," emerging into their consciousness suddenly and not as a result of a sequence of logical deductions and inferences. When we meditate on a given problem, an idea that eludes us in strictly logical thinking obtrudes itself from some subconscious source and is found, on examination, to be logically sound. A similar process often governs personal choice: when reasoning fails to indicate a clear balance in favor of one or another alternative, we may choose in terms of a "hunch" or some similar prompting. It does not seem that such phenomena can be adequately explained as instinctive or as produced by the hereditary quality called phyletic memory, and until we understand the interaction between the three parts of the triune brain (the reptilian nucleus, the limbic substratum, and the neocortex, as identified by Dr. Paul MacLean) and between the prefrontal lobe of the neocortex and its other parts, we cannot explain the operations of the subconscious, but that does not in the least imply that the "spiritual" is not strictly physical. The subconscious, needless to say, is by no means infallible, and Mr. Simpson, who is anything but a "mystic," properly insists that all its impulses be examined and approved by strictly rational thought before they are accepted.

I have heard Mr. Simpson accused of trying to unite Jesus and Nietzsche. It is true that he gives his interpretation of the character of the Christians' Jesus, whom he evidently regards as an historical person and the author of doctrines that are clearly inapplicable to human life. His interpretation is based on the few Christian gospels that were hurriedly and ineptly thrown together by the particular Christian sect that shrewdly made a deal with the despots of the once-Roman Empire and thus acquired the legal and political power to persecute and exterminate the numerous Christian sects that were competing with it. Needless to say, the inconsistent and often self-contradictory picture presented by those gospels differs enormously from the pictures drawn in the many other gospels. It does contain, in the Apocalypse and some passages in the screed written under the name of Matthew, some of the gospels of the Ebionites, who were probably the first Christian sect that was not restricted to Jews, although the lowly *goyim* were promised no status higher than that of "whining dogs" and promised only the great privilege of lying on the floor and being given the table-scraps when the Jews banqueted after their Jesus came back from Heaven and inflicted on the nasty Aryans all the ingenious torments that are so exultantly described in the ghastly horror-story that closes the New Testament. The Ebionites' Jesus must have differed greatly from the one described in the rest of the "orthodox" collection, as must the Jesus of the Naassenes (another Jewish sect), who descended from heaven in the form of a huge snake and crawled into Mary's womb.

When the Christians started composing gospels around the middle of the Second Century, the various sects naturally adopted or devised tales to justify their own inclinations, and there is no reason whatsoever to believe that any one story is more likely to preserve elements of historical value than another. The sect that made the political deal with the despots was, for reasons that we may conjecture but cannot prove, one that carried with it the Jews' Old Testament, which became so acute an embarrassment to Erasmus and many other sincere but thoughtful Christians at the time of the Revival of Learning. There were various sects, some of them large and numerous before they were exterminated, which quite logically identified the Yahweh of the Old Testament with Satan, and their Jesus obviously differed greatly from the "orthodox" version, as did the Jesus of the sects that knew him to have been a phantom or a corporeal form taken on by a god who wished to appear to mortals, as, for example, Venus took on the bodily shape of a Carthaginian maiden when she appeared to her son, Aeneas.

It is likely that all of the gospels were elaborated imaginatively from folk tales or oral traditions about one or another of the numerous Jewish agitators who, during the first century B.C. and the following century, tried to stir up the Jews in Egypt, Palestine,

and probably Italy, most or all of whom bore the extremely common colloquial name Jesus (comparable to our 'Bill' for 'William'), and all of whom naturally claimed to be christs (i.e., messiahs). Some of these agitators are known from other sources and are historical, though unimportant, figures, and one or another of these can be recognized as the probable prototype of one or another tale in the conflations, but it would be a waste of time to try to extract from confused narratives a consistent portrayal of any one individual. What Mr. Simpson has done — and this *is* valuable — is extract from the "orthodox" collection the elements that did strongly impress the minds of our race when our barbarous and ignorant ancestors accepted a religion that was presented to them as a documented and verified historical *fact* to which men had to accommodate themselves, even if it was unpalatable and repugnant to their moral sense.

It is the crucial fact of our time that the religion which was elaborated in the Middle Ages as an instrument of social stability has now been totally turned against us. Even so late as a decade ago it was still possible to entertain a lingering hope that the decision of conservatives since the French Revolution to base their position on the time-hallowed tradition had not been entirely a blunder, but the remaining votaries of the old faith were too few, too aged, and too bemused. Now the religion is being progressively restored to the primitive cult of the Ebionites and used as a mighty weapon against us. Its supposed "revival" by evangelical shysters is merely another proof of the deadly efficiency of our publicly-financed boob-hatcheries. Minds that have been so sabotaged that they can believe in the equality of races have been so debilitated that they can believe in anything, from "Bermuda Triangles" to Moon-faced drug-peddlers from Korea, from "one world" to poltergeists, from "psychics" who "foresee" the future or recognize reincarnated princesses from old Atlantis to the Yahweh described in Marc Dem's *Lost Tribes from Outer Space*, who came hither in a flying saucer to install his Master Race among the lower anthropoids and who may come back any minute to clobber us nasty Aryans, if we annoy him by sending rockets too far beyond the moon.

It is a grim fact that our people today is as hag-ridden with superstitions as were our ancestors in the Middle Ages. We have voluntarily shut our eyes to reality as though life were a child's game to be played by capering blindfolded, until now we stand, as A. K. Chesterton says in his posthumous book, Facing the Abyss. Our recent history reminds one of the old Mexican myth of Toveyo, the cunning sorcerer who exterminated the Toltecs by beating faster and faster on a magic drum that made the hypnotized people dance ever more furiously until they, exhausted, made a final leap into the abyss of eternal night.

If we are not to follow the Toltecs, we must at last use the cognitive and objectively rational powers that are peculiar to our racial mentality. Whether our decaying race still has the will or even the capacity to make that effort is the only question and it must be answered soon.

Mr. Simpson is too honest to palliate our peril with illusory hopes or tranquillizing verbiage. His book, I warn you, is only for those who dare look upon the stark realities of a terrible universe. The sun is but a lonely spark amid a billion suns that are themselves lost in endless night, and in all of infinity our planet may be the only lump of rock infected with sentient life, of which men are merely a peculiar and ephemeral variety. Among the mammalian bipeds, our race is a small and hated minority. For us there is no help from the infinite void that encompasses us, and no help beneath the clouds, except in ourselves. Like all living organisms, we must fight to survive in the unceasing struggle for life. But, as Mr. Simpson reminds us, survival is not enough: a race can survive *only* by aggression.

At their origin through some biological mutation or phenomenal hybridism, the Jews can have been no more than a band of squalid savages, less numerous and less important than the Mohicans or the Algonquins on this continent. Had their ambition been only to survive as a tribe, they would soon have disappeared, absorbed into the teeming populations of the Near East. But that minuscule race, inspired by implacable hatred, perfected through ruthlessly selective breeding a very high degree of predatory intelligence and a genius for dissimulation and deceit. Endowed with a loyalty to their own race that maintained their unity in dispersion, they infiltrated more civilized nations to exploit the superstitions and appetites, the gullibility and venality, of the masses. Thus, in only twenty-five centuries, they became the arbiters and virtually the masters of the world today.

If our race has been so debilitated by menticidal illusions that it no longer has the will to subjugate and dominate other races, then, by the irrevocable law of all life, it has become unfit to survive. If that is so, the superiority that we won by our courage and technological power and have now lost by our fatuity is lost forever, and despite what you and I may wish or hope, we are, in the grim balance of nature, what the Jews believe us to be, an irredeemably inferior species,[3] fit only for brutish servitude or, at best, extinction.

3. The Jews' contempt for us is explicit or implicit in all their writings, except, of course, propaganda for the stupid *goyim*. As Dr. Nahum Goldman, founder of the World Jewish Congress, says in *Das jüdische Paradox* (Cologne, 1978), p. 25, the Jewish mind, sublimely confident of its own superiority, has always regarded us "als eine minderwertige Rasse."

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mixed scenario seems unlikely. More likely are more subtle situations in which Ted's admixture, if such exists, is at a lower level and/or may even be within the greater Caucasian (IE) family. Of course, if Ted himself was a genetic-purist fanatic, attacking the ancestries of others, then any admixture in his own genetic structure would take on a whole new importance.

What percentage of admixture is acceptable? Such a question cannot be answered today; we need much more information. For example: what levels of different types of admixture currently exist in the White race? How does this correlate with phenotype[4]? How do we balance genetic information against phenotype and other measures of racial identity and worth? While no definite answers can be given yet, some things can be said. First, 100% purity cannot be a practical requirement, for all the reasons already given[5]. Second, genetics alone cannot give the answer to racial identity. Third, from a practical standpoint, not all types of admixture are equal. A level of non-European Caucasian admixture that would be considered acceptable for people of European descent would be considered as an unacceptable level if the admixture was instead from East Asian or Amerindian sources. In turn, levels of East Asian or Amerindian admixture considered acceptable would not be acceptable if the admixture derived instead from Negro-African sources. After all, Middle/Near Easterners are genetically and phenotypically much closer to Europeans than are Mongolids or Amerindians, who in turn are closer to Europeans than are Negroes. Thus, an acceptable level of Negro admixture would need to be less than that from other groups. Whatever range (perhaps a range, linked to other considerations, is better than a specific number, which may not be 100% accurate anyway) of admixture deemed acceptable for one type of admixture would be different from the range acceptable for other types of admixture.

What would be the implications of "acceptable" and "unacceptable" admixture? Should a future White racial nationalist state, when formed, test all prospective citizens and toss out those who do not measure up genetically? While I do think that all Euros should eventually be tested, I do *not* think that persons of European descent should be expelled due to their MLE results, except for the more extreme cases in which the person is obviously so highly admixed that the situation is untenable (certainly if, e.g., a 40% MLE-African was trying to "pass" that would need to be dealt with; in the vast majority of cases, such admixture would be apparent even without testing). Since I think dividing Euros based solely on phenotype is unwise; doing so based on genetic markers would be unwise as well. But, we *do* need to know the non-IE, and non-European, genetic levels of Euros, from a eugenic standpoint. Eugenics has a bad reputation among some activists, but it is nothing more or less than trying to improve the quality of the population. "Doing nothing" is not an option, because we have been in a dysgenic trend since the beginnings of agriculture, and the modern civilized state makes things much worse. If we do not move forward genetically, we move backward. And racial ancestry testing plays a role in any racial eugenicist scenario. A person's MLE can be one of several considerations marking their quality from a eugenic standpoint. A White state would want to, over time, increase the level of European genes and gene frequencies in the population. All else being equal, those with a more European genetic structure should be encouraged to procreate. Of course, things are not always equal. A person with superior phenotypic traits – which are also genetic – but with some admixture, would have precedence over a pure person of lower quality. All things need to be considered and balanced. So, European purity is the general direction such a state should go, but other desirable traits would also carry great weight. Thus, in summary, a racial nationalist state for Whites would say: "We'll accept all Euros (within reason), but once accepted all must abide by the nation's plans to improve the stock. We'll accept the levels of admixture currently found in Euros, and let eugenics take care of the future genetic structure of our people." Thus, no good people and good genes will be lost just because some non-Euro gene markers may be present. Genetic racial ancestry testing will eventually find an important, but not pre-eminent, place in our race's future.

As for the present, I urge interested people to check out the ABD 2.0 technology, and consider being tested. For those who subjectively attack the ancestries of others while assuming their own purity, ABD 2.0 testing seems to me an absolute requirement. In any case, the results from ABD 2.0 testing – which are a proven objective evaluation of overall racial ancestry – must be honored, and we must then move beyond petty divisiveness to build a truly progressive and powerful racial movement for all peoples of European descent worldwide.

For additional information, see nationalvanguard.org/story.php?id=513

Mike Rienzi is the pen name of an American-based biological scientist who has been promoting pan-European pro-White activism since the mid-1990s. His work on racial questions has appeared in *American Renaissance* and *The Occidental Quarterly*. He is affiliated with the Legion Europa project (legioneuropa.org).

4. Shriver et al. in the February 2002 issue of *Human Genetics* have shown a correlation between African genetic ancestry and skin darkness.

5. To those who may say I have a personal interest in such a "liberal" interpretation, I note for the record that my own ABD 2.0 MLE = 100% Indo-European.

The Death of Dov Eitan

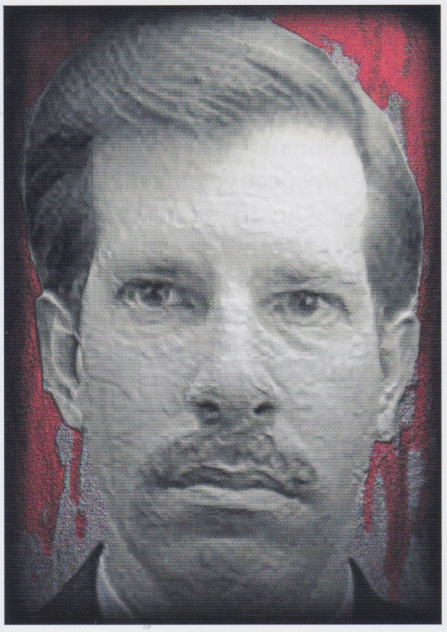
by Paul Westman

PART I

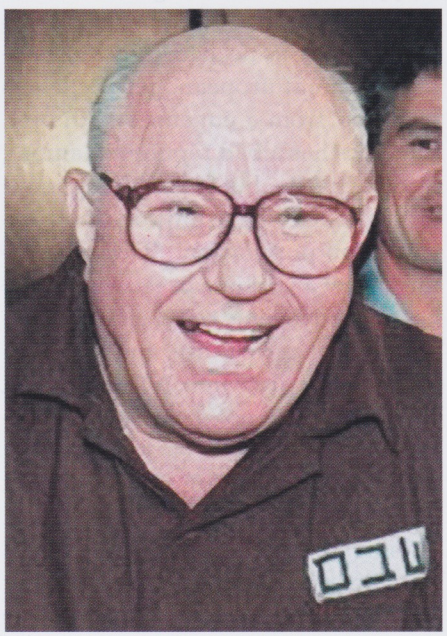
IN FEBRUARY 2002, Eli M. Rosenbaum, boss of the witch-hunting Office of Special Investigations (OSI), a unit within the U.S. "Justice" Department's Criminal Division, easily persuaded a pliant federal judge, Paul Ramon Matia (an appointee of the first President Bush), to once again cynically strip 81-year-old Ukrainian-American autoworker John Demjanjuk of his U.S. citizenship.

In one of the most bizarre vendettas on record, world Jewry has conducted a vicious, nonstop campaign of vilification and legal persecution against Demjanjuk for more than a quarter of a century—a third of the man's life. (In contrast, Demjanjuk served as a camp guard for two years in World War II—the "crime" that is the basis for this shameful affair.) The Demjanjuk family, with the generous support of dwindling, aging Ukrainian communities in the United States and Canada, has expended millions of dollars just to keep Demjanjuk alive. On the prosecution side, White taxpayers in the United States, Russia, and Poland have forked over tens of millions more to subsidize their own group's defamation and dispossession, enriching scores of Jewish attorneys and government officials in the process.

Over the course of time, unchecked Jewish fanaticism transmogrified a simple, ordinary human being into a comic book Symbol of Evil—"Ivan the Terrible," "the butcher of Treblinka," operator of gas chambers where 900,000 Jews were exterminated. In his spare time, this legendary Aryan bully beat Jews mercilessly, cracked skulls, cut off ears, gouged out eyes, stabbed pregnant women in the abdomen, committed indescribable atrocities on corpses, and drilled into the buttocks of helpless Jewish prisoners. Reporters, academics, judges, prosecutors, and cabinet officials have uncritically endorsed these and equally lurid atrocity stories without batting an eye or cracking a grin—at least in public.



ELI ROSENBAUM



JOHN DEMJANJUK

The low point of the Demjanjuk affair occurred after Jews in the U.S. government extradited Demjanjuk to Israel in 1986 to be hung. The condemned man spent the next seven and a half years of his life in a cage where the lights were never turned off, and where his every move—including showering, sleeping, and using the toilet—was observed twenty-four hours a day, seven days a week, by shifts of Jewish guards. All of his telephone conversations were tapped.

The trial, broadcast live over Israeli TV and radio, was conducted in a large auditorium in Jerusalem filled with 500-650 Jews, many lining the sides of the hall.

The lead judge, Dov Levin, a former member of the terrorist Irgun, permitted the Israeli prosecutor to spend the first week describing the events and horrors of the "Holocaust"—because young Jews needed to be educated. Reinforcement of the cultic persecution myth—the religiously-grounded "common bond of suffering" that Jews believe makes

them unique—was, of course, the real motivation for the affair.

The circus-like atmosphere was chaotic. Throughout the trial, the Jewish audience was permitted to disrupt proceedings and voice hatred for the defendant. Its members regularly hissed, booed, wept, snarled, and grimaced in unison, at times making so much racket that defense attorneys seated next to one another found it difficult to converse.

The sole piece of physical evidence was a forged Soviet ID card. The remainder of the "evidence" consisted of "witness" testimony. After Treblinka "eyewitness" Eliahu Rosenberg, in a moment of high courtroom melodrama, accused Demjanjuk of being "Ivan the Terrible" "beyond a shadow of a doubt," the Jewish mob went wild. "Murderer!" "He should be killed!" "Enough of the trial, take him to the gallows!" (In 1945 Rosenberg had testified that he personally witnessed the murder of "Ivan the Terrible" during an uprising.)

As expected, the Jerusalem district court identified Demjanjuk as "Ivan the Terrible" in 1988 and sentenced him to die. He was convicted on all four counts: war crimes, crimes against the Jewish people, crimes against humanity, and crimes against persecuted people. In appropriately Kafkaesque fashion, the transcript of the proceedings exceeded 14,000 pages. The verdict alone was 400 pages long and took twelve hours to read.

"We ruled in our judgment, without any hesitation and without a shadow of a doubt, that the defendant before us is Ivan the Terrible from Treblinka," the court stated, "a man who murdered individuals, torturing and abusing them in their final moments before being sent to their deaths. Hands of flesh and blood cannot reach far enough to give him his deserts."

Demjanjuk's Israeli attorney, Yoram Sheftel, wrote in *The Demjanjuk Affair: The Rise and Fall of a Show-Trial* (1994)[1], "The minute the word 'death' escaped Judge Tal's lips, a terrible commotion began in the courtroom. . . . The unruly crowd began cursing, shouting and screaming insults. 'Death, death,' 'Death to Ivan,' 'Death to the defence attorney,' 'Death to all Ukrainians,' 'Death, death, death!' The people were dancing, stamping their feet, waving fists in the air. . . . The mob was ready to lynch anyone who got in its way."

Ukrainian activist Lubomyr Prytulak adds, "After John Demjanjuk was pushed out of the court room in his wheel chair, a mob from the audience tried to intercept his prison van, jeering, shouting that his punishment was too mild, and waving a placard which read 'Let the Ukrainian beast starve to death.'"

The verdict of the trial court was overturned by the Israeli Supreme Court in 1993, after it was shown that Demjanjuk could not possibly have been "Ivan the Terrible"—something the Jewish OSI had known from the beginning, but illegally concealed in hopes that the Ukrainian would be hung following his deportation. (Justice Meir Shamgar, head of the five-member Supreme Court panel, was—like chief trial judge Dov Levin—a former member of the Irgun.)

None of this diminished the power of the OSI in any way. It now says the 82-year-old Demjanjuk was a guard at Sobibor, Majdanek, and Flossenburg. When asked by reporters whether the OSI still claimed Demjanjuk was "Ivan the Terrible," Michael Chertoff, head of the Justice Department's Criminal Division (and Eli Rosenbaum's boss), stated that the United States is "not taking a position on that matter." In truth, Richard Glazer, yet another Treblinka "survivor," summed up the Jewish-U.S. government position best: "Listen, maybe, maybe, but maybe, you know, maybe, maybe, maybe, maybe you know, he didn't murder in Treblinka he murdered in Sobibor maybe, maybe."

Among those revolted by the Israeli proceedings was a Jerusalem attorney and former judge named Dov Eitan. Eitan felt contempt for the way the Demjanjuk trial was conducted. The entertainment aspects—its conduct in a theater and live broadcast on Israeli television—repelled him, and he was particularly disgusted with the behavior of the lead trial judge, Dov Levin, who Eitan believed was disgracing Israeli justice. The proceedings made him so angry that he couldn't bear to watch them for more than five minutes at a time.

Born in Tel Aviv in 1935, Eitan was a veteran of the Israeli Defense Forces who received his law degree from Jerusalem University in 1962. After five years in private practice, he became a magistrate and then a Jerusalem district court judge. Eitan was forced to resign from the bench in 1983, after signing a public petition condemning the invasion of Lebanon and calling for Israeli withdrawal.

Eitan joined the Demjanjuk defense after the trial was over. This news was made public in early September 1988. Like Sheftel, Eitan thereafter received continuous death threats. Then, at around 7:30 a.m. on November 29, 1988—just days before his first scheduled appearance before the Supreme Court in the Demjanjuk case—Eitan allegedly leaped to his death from a window on the 15th floor of the Ayalon Hotel, located in Jerusalem's tallest office block, landing on the sidewalk below.

Eitan's death provoked immediate suspicion. Given the atmosphere of fanaticism and hatred surrounding the trial, few believed Eitan commit-

1. Trans. from the Hebrew by Haim Watzman (London: Victor Gollancz, 1994) First published in Hebrew in Tel Aviv in 1993. The title of the 1995 Gollancz paperback edition is *Show Trial: The Conspiracy to Convict John Demjanjuk as 'Ivan the Terrible.'* U.S. edition: *Defending "Ivan the Terrible": The Conspiracy to Convict John Demjanjuk* (Washington, D.C.: Regnery, 1996)

ted suicide as Israeli officials claimed. The Ukrainians were unanimous in their conviction that Eitan had been murdered. Eitan's own wife, Miriam, said, "They say he committed suicide. That can't be. I don't believe it." The two had eaten breakfast together that morning, and had made an appointment for 11:00 a.m. to buy a new suit for the appeal. Similarly, neither Eitan's law partner, Ronny Bar-On, nor Sheftel, who had last spoken to him around midnight the evening before his death, noticed anything unusual about Eitan's attitudes, demeanor, or actions. In fact, the previous week, Eitan had insisted that the defense attorneys be allotted secured parking in the car park reserved for judges and prosecutors right next to the courthouse entrance.

The Toronto *Globe and Mail* reported: "Mystery still surrounds Mr. Eitan's apparent suicide. There was no note, and friends and relatives said he had not shown any particular signs of depression or stress. But [Israeli] police believe there is no possibility it was murder. . . . Israeli newspapers gave the death considerable coverage yesterday morning, although none came up with a convincing explanation of why a successful and seemingly happily married lawyer should have wanted to kill himself."

Two days later, at Eitan's funeral, a 70-year-old "Holocaust survivor" (as the international press labeled him) improbably named Yisrael Yehezkeli (or Yehezkieli), hurled acid into Yoram Sheftel's face, badly damaging his eyes. According to Sheftel, "Yehezkeli was not a Holocaust survivor at all. He had fled Warsaw as soon as the Germans entered the city, spent time in various parts of the Soviet Union and enlisted in the Polish Anders Army, with which he arrived in the then Palestine in 1942." Patrick Buchanan wrote, "It seems [Demjanjuk's] attorney, Dov Eitan, full of high spirits a day before he was to argue the appeal, secretly made his way to the 15th floor of a Jerusalem hotel and jumped to his death, without leaving a suicide note. After his funeral, co-counsel Yoram Sheftel had acid thrown into his eyes."

Yehezkeli, who was apprehended on the spot at Jerusalem's Sanhedria cemetery, readily confessed. Press reports identified him as a regular member of the audience during the Demjanjuk proceedings. "I am sure that all Jews are pleased with what I did," he told the Israeli press, which treated him as something of a hero. Zvi Tal, one of the three judges who sentenced John Demjanjuk to death, freed Yehezkeli on bail, although the defendant refused to apologize, and refused to promise not to harm Sheftel again. Subsequently convicted on the basis of his confession, Yehezkeli was ordered to pay $11,000 in damages and served two years in prison. Sheftel pronounced himself "satisfied."

Later, on July 29, 1993—the same day the Israeli Supreme Court handed down its acquittal of Demjanjuk and ordered him free—a petition was filed requesting that Demjanjuk be detained in Israel and tried all over again on charges that he had been a guard not at Treblinka, but at Sobibor and other camps. The petition succeeded in extending Demjanjuk's imprisonment for two more months. Significantly, the same arguments were employed a decade later by Eli Rosenbaum's OSI and Michael Chertoff's Justice Department to strip John Demjanjuk of his U.S. citizenship all over again, at the age of 81.

The petitioner was Noam Federman, the official spokesman for Kach ("Thus"), the political party founded by Rabbi Meir Kahane. Federman has been implicated in numerous acts of violence. Within days, acid thrower Yisrael Yehezkeli joined. Soon, a long list of Establishment petitioners also came aboard—among them, eight of the eleven Sobibor survivors living in Israel, Ephraim Zoroff of the Israeli Wiesenthal Center (whose attorney on the petition was the son of a former Knesset speaker), and the World Jewish Congress (whose attorney on the petition was the son-in-law of Eichmann prosecutor Gideon Hausner).

And in September 1993, when Demjanjuk finally did leave Israel aboard El Al, representatives of Kach and Kahane Chai ("Kahane Lives") were at the airport protesting. Members of the latter group, according to the ADL, chanted, "[Yitzhak] Rabin is a traitor, frees a Nazi Jew-hater."

Two years later, a 27-year old Jewish law and computer science student who was the son of a religious scribe assassinated Rabin. Eyal, an offshoot of the Kahanist Kach movement, appears to have been involved, although its head was a secret police agent. Kahanist activist Avigdor Eskin was convicted of performing a *Pulsa D'Nura* Kabbalistic ceremony and placing a curse on the prime minister four weeks before his death.

The objective of Kahanism is to establish a Torah-based political regime that will impose halakha (Jewish law). According to this view, the purpose of the Israeli government is to maintain the internal order of the state and protect the people from external enemies. But if the actions or edicts of the state (or, in the Diaspora, of organized Jewry) contradict the Torah, then halakha must take precedence—for, as Kahane wrote, "the Torah is the authority, and its laws obligate the Jew and govern him." The obligation of the Jew to respect the Israeli government or the established leaders of the Jewish community in the Diaspora is valid only on the condition that the leadership obeys Jewish law.

Part II of *The Death of Dov Eitan* will appear in the next issue of NATIONAL VANGUARD.